

The American Friend

Old Series
Vol. XLIII. No. 15

JULY 23, 1936

New Series
Vol. XXIV. No. 15

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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THE SOCIAL WITNESS OF QUAKERISM TODAY

The American Friends Service Committee offers to the Society of Friends a unique opportunity to express its spiritual message in terms of social action. Contacts with the wide, wide world, which are made through the foreign centers, bring new and creative thinking to the Society itself. Roland Asathiany is a young Frenchman who was brought into contact with Friends through the Quaker Center in Paris. He has been a student at Woodbrooke and has written an essay which expresses some of his concerns for Quakerism. His comments follow:

"I have been attracted by Quakerism for several reasons, but mainly through its human attitude. In a world where, today, thoughts and feelings are divided, catalogued, opposed one to another in fruitless fight, Quakerism tries to be efficient and to bring together all that is dynamic and true.

"I was a young student when I first began to know the Quakers in Paris—six years ago. I was then interested by their social work and, especially, by the spirit in which it was undertaken. Instead of building a new church, a new sect, a new group, they went to these activities without any pride, without any vanity, trying only to bear witness to their Christian beliefs. By and by, in the same way as a good seed grows in a fertile soil, their social activities naturally increased.

"I have the impression that the further we rise to human wisdom, the more we find ourselves in a world without national or cultural boundaries. A human being who endeavors to discover the truth and to live it, does not belong to any nation. We find human aspects which are the same in all time and places. I believe also in a divine harmony and I think that, if we live what the Gospel teaches us, if we let grow in us the death of vain things, we shall succeed in eliminating little by little all that is an obstacle to our contact with God, with the spring of life. Life becomes more beautiful more radiant, more harmonious.

"I should like to mention how much I was struck by the deep and creative attitude of the Quakers towards youth and, of course, toward education. Their endless respect for human personality and its sacredness, supposes a divine light in each of us, which may grow and become fruitful. The practical conse-

quences of such belief explain the attitude of the Quakers in our world.

"I should like now to try to assess Quakerism and its activities in regard to the main problems of the actual world. It seems to me that our times do not allow half measures or cataplasms. We have the method and the spirit; we need people who are determined to live their faith, even at their own risk, until the cross. Of course, if we share the concept, true to a certain extent, but easily hypocritical, that the world only suffers from our corrupt, impure hearts, then the solution will be to save the souls and to change individuals, and we need not go further.

"But if we believe, with some reasons, that the individual transformation cannot be realized without a change in the social and economic order, if we believe that community and individuality are bound together and have both to be improved, then we have to work for Quakerism, which leads us towards these vital problems and asks us: What have you to bring?

"We have seen the Quaker spirit lighting up different spheres of human activities, we have seen it working with love for the slaves, the prisoners, and in the international world. Now it must be faithful to its tradition and speak in worldwide terms. I believe in the value of human life, in the 'faith which can move mountains'; I also believe in an economic and social technique which has its laws and its rules. As these two beliefs come together, a better and a more just world may evolve.

"Today's world needs saints, men and women ready to follow again the way of the Cross, and around them teams of technicians, trying to carry out in practice the visions of the saints. After all, we cannot be satisfied with this world.

"The last war is not so long over, yet people speak openly of a new one; unemployment, even if decreasing, is a shame in the twentieth century; hunger, misery, in India, in China, in Japan, in Europe, all that is a challenge to Christ. What can Quakers do? Prayers? I am not clear enough on this question. I do believe that the right prayer may be the strongest power in this world, but can we agree upon a definition of the 'right prayer'? It seems to me, again and again, that prayers must be combined, supported by actions. Prayer is the light in which we are working. We have analyzed what the Quakers have done and are still doing; and because Quaker-

ism means so much to me, I ask from it more and more. Am I perhaps wrong in doing so?

"I am so strongly feeling in this world the divorce between action and prayer, between good people, people of good will, who are often too passive, not courageous enough, and active, fighting people, to whom the meaning of prayer is unknown.

"Why should Quakerism not be the answer? I am afraid that if Quakerism is unable to give an answer to the needs of our world, young people will turn towards political groups, which they cannot entirely trust, but which attract them by their ideal of courage and of self-sacrifice for the improving of the suffering of our fellow men. I should like to see the Quaker spirit, with its understanding, its indulgence, and its way of conducting meetings which seems to me so true and so dynamic, carried out to the needs of our world.

"The Christians have to share in political life. The Friends Society is working very much; we saw all the fields which its activities cover (F.F.M.A., education, refugees, peace work, international centers, ambulance work during the war, etc.). But is it enough?

"What else can I suggest? It is difficult to give any definite answer. The Quakers have to consider their privileges, and privileges imply duties."

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PROPOSAL MADE FOR WORLD PEACE CONFERENCE

To further organize the peace forces of the world, a conference on Peace and Economic Cooperation was proposed to the last meeting of the Foreign Service Section of the American Friends Service Committee. A statement of the concern of a group of Friends, members of various Yearly Meetings proposes "that the Religious Society of Friends, as an international religious body, call upon the government, and the peoples of the world to appoint representatives to a world economic conference to be held as soon as possible to promote international peace and international economic cooperation." A preliminary statement on this matter has been prepared, signed by A. Ruth Fry, J. Passmore Elkinton, A. Mary Friedrich, Irene Helbeck, Albert P. Martin, Germaine Melon, Anna Loeff-Boekma and George B. Braithwaite. The suggestion of this group is that this proposal be made to the governments of the world by a small international committee of Friends in person and to the peoples of the world in a statement to be printed in all languages. Albert Martin of the Berlin Center is particularly under the weight of this concern which was discussed at the time of the Yearly Meetings in London and in France.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—\$1.50 per Year

Old Series
Vol. XLIII. No. 15

JULY 23, 1936

New Series
Vol. XXIV. No. 15

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

On Writing Our Epitaph!

OF THE submitting of questionnaires there seems to be no end, but we had hardly anticipated one on epitaphs: "What type of epitaph do you prefer? Will you cite your favorite epitaph? What epitaph would you like posterity to read on your monument?" All this, and more, with the assurance that the inquiry was made in a very serious spirit. The fact that it was propounded by an association of memorial designers and builders for the purpose of stimulating business left no doubt as to the seriousness of purpose involved.

Waving aside some rather obvious witticisms on this further manifestation of the much-mooted profit motive, the inquiry does provoke certain fitting reflections. As a matter of fact, all of us are continually, in the daily round, writing our own epitaphs, and in the process, many of us show ourselves to be very nearsighted. It is hard for us to get the distant view and to appraise the far values. As for example, the Indiana legislator who, two or three generations ago, asked that it be inscribed on his gravestone that "here lies an enemy of free public education"; and the Friend who had himself recorded in chiseled stone as a Quaker who was not a pacifist.

Sometimes, but not too often, a man who boldly and consistently maintains an unpopular cause for the human good in the face of bitter and often cruel opposition is vindicated in his own time. Among these was Louis Pasteur. Incidentally, we wonder how many who have seen the marvellous reproduction of the spirit and accomplishments of that great man in the moving picture realized that the Lord Lister who came valiantly to his support was Quaker-born and Quaker-bred.

We were thrilled the other day to read how vindication and recognition came to that valiant pacifist, Henry W. Pinkham, at the recent meeting of the American Unitarian Association. In 1918, when most churchmen succumbed to the war phobia, the Directors of the Association voted "that any society which employs a minister who is not a willing, earnest and outspoken supporter of the United States in the vigorous and resolute prosecution of the war, can not be considered eligible for aid from the Association." Mr. Pinkham did not want this action to go down to posterity as a Unitarian epitaph. Accordingly, at succeeding conventions since the war he had

tried unsuccessfully to get the record corrected. This year he succeeded when the following resolution was passed: "The American Unitarian Association regrets the action of the board as contrary to the fundamental Unitarian principle of freedom of thought and conscience, and insists that never in future shall the economic power of the organization be used to influence the opinion or conduct of any minister or society." Not only did the Association pass the resolution—it gave Mr. Pinkham an extraordinary ovation. During the war, when Unitarians assembled hissed him for quoting the Sermon on the Mount, one voice was raised to warn that fifty years hence they might hail him as one of their heroes—which they have now done after eighteen years. In re-writing the epitaph of his Church, Mr. Pinkham has carved his own.

Recently a much-belated recognition was given the Quaker statesman, William Penn, one of the great liberals of his time—and of all time. On May 28, appropriate ceremonies marked the unveiling of the bust of Penn at the Hall of Fame at New York University. As was fitting, the tribute to the memory of the man thus honored was paid by the Honorable George H. Earle, governor of the State of which William Penn was the founder. In paying that tribute, Governor Earle spoke these timely words:

"Too many people are ready to worship liberals such as William Penn after they are safely dead, and at the same time crucify the liberals of their own day.

"This is often true of men and women who trace their lineage back to fighting forefathers. I will say flatly that if William Penn were alive today and preaching doctrines as radical as his own were in the seventeenth century, he would be classed as a dangerous revolutionist. He would have no more chance of winning the acclaim of some descendants of our Colonial pioneers than the lowliest soap-box orators.

"Pioneers in all fields of human endeavor, and particularly in government, are too often distrusted, if not condemned, by the great static group of conservatives. Yet we invariably find the same conservatives comfortably basking in the reflected glory of fighting liberal ancestors."

These observations are of general application. However, we think they may very properly have a pertinent application to the religious group of which Penn was one of the most famous exemplars. Fox and Penn and Woolman and other troublesome prophets took positions and performed deeds which became epitaphs for the Society of Friends, for future gener-

ations to read with appreciation. For the most part, they were quite unpopular with their contemporaries, and many were frowned upon by members of their own group. But having the far view of the kingdom, they made history. How many of us who take pride in their achievements are kindly disposed toward their successors, the liberals of our day, who are extending the frontier of Quaker thought and action? Do we encourage them or do we shake the head in disapproval of their "radical" views?

Who, may we ask, are now writing the epitaphs of the Society of Friends which posterity will read appreciatively? Who, in other words, are in the

Friendly forefront of significant achievement? Our opinions on this point may differ widely. We may differ regarding the kind of epitaph we would like to see written by and for Friends. In this reflection, however, we may unite: that if more Friends were proving worthy successors to the "rebel saints" of our past, fewer people would be found who assume that Quakers are as extinct as the dodo. Does it not behoove us to look with some degree of appreciation if not outright enthusiasm upon those who give promise of shaking the world ten miles around? Perchance they may be writing epitaphs which our descendants will thrill to read.

The Power to See Things Through

By Cecil E. Haworth

THE Syracuse, New York, *Post-Standard*, which supplies many persons of our community with daily news, carried an article a few weeks ago about the "givers-up" of good things during the Lenten season. According to this account, the meat departments of the city experience a slump of twenty-five per cent for the first half of the season. Candy-eaters make a conscientious start by cutting consumption about twenty per cent. Tobacco users reduce consumption about ten per cent.

These "abstainers," however, begin to weaken about the third week, and there is a steady upward trend in consumption until Holy Week revives their interest in "conscience-inspired sacrifices." The liquor drinkers are the only ones to hold persistently to their good resolutions. The volume of this business declines approximately twenty per cent "without noticeable variation for the six and a half weeks of Lent."

The most evident conclusion to be drawn from such statements as these is that these "givers-up" lacked in large measure the power to see things through. This is too often the record of religious efforts and resolutions.

A ministerial friend has told me that in pre-prohibition days, when he was located in a certain Illinois city there was an ordinance which required that any property used for saloon purposes should revert to the previous owner. And yet, as every one knew, there were a number of saloons in the city. This minister approached a man who owned property used in the sale of liquor and reminded him of the city statute. "Aren't you afraid of losing your property?", he asked. "Well, you see," was the reply, "the only people who would press that matter are the church people. The legal process takes two years for completion and long before that time the church

people will have become tired and quit."

We agree with the British divine, H. R. L. Sheppard, who wrote recently, "The greatest casualties to religion occur on the L. L. R.—the line of least resistance."

Most any mature church member can call to mind several projects which have been started with enthusiasm only to die because of evanescent interest. A short time ago I was browsing through an old Monthly Meeting record book containing the minutes of a now-extinct Meeting in this vicinity. On 5th of Second Month, 1823, a committee was appointed to provide a fence around the meeting-house. At each successive Monthly Meeting, with few exceptions, the committee reported, "not quite complete." The last record I could find was 8th of Twelfth Month, 1824: "The committee to provide a fence reports work not quite complete."

This instance of lack of power to see things through was not particularly serious because it involved relatively little of value, but it is typical of the manner in which good resolutions too often come to an end. There was probably real cause for inclusion in the message to the church at Smyrna: "Be thou faithful unto death and I will give thee a crown of life." It is an echo of Jesus' words to his three closest disciples while he was praying in Gethsemane: "Couldst thou not watch one hour?" Steadfastness and constancy are qualities most needed if we are to achieve in the moral and spiritual realm. Progress in these things come only after a long period of faithfulness and steadfastness, either in social or individual matters.

There are a number of areas today where we need this power to see things through. During recent weeks a group of people, mostly between twenty and thirty-five years of age, have been meeting to discuss some of the aspects of

world peace, especially their own attitudes in case the United States is involved in a war. Most of these people have no peace-mindedness in their social background such as many of us Friends are accustomed to. During the course of the discussions they thought more seriously than ever before about the possible "judgment day for pacifists," and several probably reached a new "high" in personal peace resolutions. These young people are typical of countless thousands over our country who have arrived at a position of personal pacifism in recent years. We should rejoice at the number and quality of people who see the futility of war and who are standing on the side of "peace at any cost." But will they have the power to see it through? When a barrage of propaganda is loosed, when bands begin playing "patriotic" marches, when imprisonment and social disapproval face them—will they be faithful unto death?

One cannot help thinking these days of the large number of young people who have been graduated from our colleges and technical schools during the last five years and who have been prevented from finding the place of service for which they prepared themselves. Some of them are running service stations instead of handling an engineer's instruments, or selling from house to house instead of doing a religious ministry, or simply filling in time until something turns up. It seems to a casual observer that there is more vocational maladjustment today than at any time within recent years. There is a great waste here of manhood and womanhood, of noble resolutions, of commendable aspiration. Will these people have power to see things through? Will their morale last until they succeed in making a satisfying adjustment?

Anyone can mention other fields in which there is great need today for

power to see things through. There is much to be lost if we cannot find a source of power to enable us to be steadfast and courageous. Where can we find this fortitude and firmness so necessary to spiritual victory and to social achievement? What are the sources of such power?

Certainly one source is to saturate our minds with the narratives of those who have striven long and valiantly for worthwhile things. C. O. boys in the next war will surely find inspiration and encouragement in the biographies of those who suffered in the last, and such books as "Character: Bad," will have a definite message for them.

Another example of the power to see things through is illustrated by the life of Wilhelm Roentgen, an X-ray specialist in those pioneering days before a way had been discovered to protect users from the powerful rays. Twenty years before his death a tell-tale spot developed on his right hand, and he was urged to give up his experiments, but he refused, saying, "This is what I know best, and I must keep on and find out all I can." He soon lost his right hand; a later amputation took place at the elbow; finally it was found necessary to take the entire arm away. Then his left hand became infected, and he lost it by the surgeon's knife. But he continued until he had but an ineffective stub left. Such heroism carries a contagious spirit and gives us all greater power to see things through.

We are reminded of Edwin Markham's tribute to Lincoln:

"So came the Captain with the mighty heart;

And when the judgment thunders split
the house,
Wrenching the rafters from their
ancient rest,
He held the ridge pole up, and spiked
again
The rafters of the Home. He held his
place—
Held the long purpose like a growing
tree—
Held on through blame and faltered
not at praise—
Towering in calm rough-hewn sub-
limity."

Here was power to see things through; and we would all do well to live in the midst of such gallant personalities.

Then again this ability to remain steadfast and firm comes in some measure from social approval. Behind most heroic figures is another person or group of persons who have given encouragement along the weary miles of struggle. Paul Lawrence Dunbar wrote—

"Because you loved me I have much
achieved;
Had you despised me, then I must
have failed;
But since you trusted and believed
I could not disappoint, and so pre-
vaild."

Martin Luther had influential friends to give him power and courage. Lord Shaftsbury had the moral support of the masses whom he struggled to help. Lincoln was upheld by such people as Wendell Phillips, William Lloyd Garrison, and other abolitionists. Occasionally there is a mountain peak that seems to stand out by itself in lonely and splendid isolation. But usually it is found that it has its base in a long mountain range

which gives it foundation and undergirding.

To turn the picture around a bit: here is an opportunity for us all. An opportunity to bring inner strength to struggling individuals by personal interest and warm commendation to individuals who are putting up a gallant fight against great odds. We can give them added power to see things through because we show our interest in them and commend them for their courage and tenacity.

But these sources will dry up and maybe fail in the crisis unless we have deeper rootings for our spiritual conquests. Feelings of futility will sweep over us and imperil our good resolutions. People faced by a really serious struggle, one which means life or death to their moral convictions and their spiritual aspirations, have found the firmest foundation in a power beyond themselves. The intrepid prophets, such as Jeremiah, (17: 7, 8) recognized that their strength was rooted in God. Paul did also, and he wrote, "I can do all things through Him who strengtheneth me." So must we, in our endeavor to attain *the power to see things through*, ground ourselves in Him who is

"... our help in ages past
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home.

"Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thy arm alone,
And our defense is sure."

Poplar Ridge, New York.

Memorable Days on Puget Sound

Foregathering with Northwest Friends at Quaker Cove

AMONG new prescriptions for old ailments is that of "Geographic Psychotherapy." That is a long and highfalutin' term for vacations away from home. When the Editor received an invitation to participate in the Northwest Young Friends Conference to be held July 1 to 5 on an island in Puget Sound, he felt that the opportunity offered would be good for that run down condition we used to read about in the patent medicine ads; and when, about the same time, he came upon "Geographic Psychotherapy," he knew that this was the prescription that spoke to his condition.

Accompanied by wife and two younger daughters, we drove out of Richmond on June 19, headed for the far places of the Pacific Northwest. We sojourned over

Sunday with Minneapolis Friends, which was a rich experience and is a story all to itself, to be given later. There are also some observations which we wish to make in due time concerning the long route traversed via incomparable Glacier National Park, but these, too, must wait, for we must hurry on to Seattle and Quaker Cove and to the immediate object of our appointment.

ALL ABOARD FOR FIDALGO ISLAND

On the afternoon of June 30, we drove up to the rustic cabin home of Floyd and Ruth Schmoie which overlooks Lake Washington, the lake within a city. Though busily engaged getting ready to make the trip next morning to the Conference Cove, with their four lovely children, they piloted us across the city to

the hospitable home of Bertha Smith, which became the Seattle port of call for the Hoosier pilgrims. Bertha Smith's husband is a veteran pilot who meets incoming ocean steamers at the Straits and steers their torturous course through the passages of the Sound. The Smith home commands from its high vantage point a fine view of the waters through which he guides those who go down to the sea in ships.

It was a short night for all concerned, for we were scheduled to sail at five in the morning for Quaker Cove on Fidalgo Island. We were reminded of the old days at Newberg when the community would occasionally embark soon after daybreak on a chartered steamer for a long day's excursion trip down the

Willamette and up the Columbia River to Multnomah Falls or some such scenic attraction. This time about a score of Friends, young and older, were loaded, bag and baggage, on the *Linda*, while several other Friends helped load and waved us off.

PRESENTING YACHT AND YACHTSMAN

For non-seasoned voyagers, immediate interest was centered in the passage through the locks of the canal whereby boats are eased from the higher level of Lake Washington into the waters of the Sound. While we are making this transition, a few words concerning yacht and yachtsman will be illuminating. Owner and captain of the *Linda* are one and the same in the person of Floyd W. Schmoie, with sons Kenneth and Billy as first and second mates. For nine years following the marriage of Floyd and Ruth Schmoie, they lived in Mt. Rainier National Park where he served as government naturalist. As a recognized authority on the plant and animal life of the Park, he wrote much and lectured widely. Since that period he has had the double connection of teaching forestry in the University of Washington and serving as the executive officer of the Puget Sound Academy of Science. He purchased the *Linda*, which may be navigated both by sails and by auxiliary power, and has given himself largely, by avocation at least, to exploring the marine life of these attractive waters. Even as we are getting under way, we pass an old ocean-faring vessel, the *St. Paul*, which, under Floyd's initiative and direction, is being fitted up as a marine museum.

What varied tales these weather-beaten ships suggest! Take the trim little boat on which we are heading out into the shimmering waters of the Sound. It has at least one ocean crossing to its credit, has sailed Alaskan waters, and once was a frequent visitor among the South Sea Islands. No other than Jack London is reputed at one time to have owned and sailed the *Linda*.

After about three hours we head shoreward at Mukilteo, which is the landing point for Everett, a few miles distant. We soon descry a stalwart figure waving his greetings, and recognize William Prideaux, who but recently came with his family from Durham Meeting in Maine, to lead the Friendly flock at Everett. He and wife, Myrtle Prideaux, and their children, Mary and Jackie, lower themselves from the high wharf down the ladder to our deck, and again we head northward.

SAILING A SOUND OF MANY ISLES

It seemed as if the day had been ordered for our little cruise. It was fair and pleasantly warm but not too garish. A few light, covering clouds protected

the eyes and tempered the warmth, but likewise veiled the Olympic Mountains on our left and the Cascades on our right. All about us were tree-covered islands, which became rough and rocky as we proceeded. Fortunate we were to have as guide and interpreter one so well versed in the lore and learning of this Sound of many isles—one hundred and seventy-two of them, to be exact. As we looked out over the peaceful, restful scene, we seemed far removed indeed from a confused and distraught world—and from the heat that wasted at noon day on the wide prairies which we had just crossed.

Delightful as was our voyage, by early afternoon all eyes were gazing eagerly ahead for signs of our promised haven. Finally we were assured that it would be just around the bend of the next island—and sure enough the cabins of the camp were descried in the distance. A little later, forms on the beach could be distinguished waiting to welcome the voyagers. At 3:30 the *Linda* cast anchor some fifty yards from shore, and a half hour or more was required to take off passengers and baggage in the little rowboat which Kenneth Schmoie plied back and forth.

HOW QUAKER COVE CAME TO BE

Just here a little digression is desirable to give background and understanding of Quaker Cove and the Northwest Young Friends Conference. Belonging to far-away Indiana Yearly Meeting, Puget Sound Quarterly Meeting, composed of the two monthly meetings, Seattle and Everett, has long felt considerably isolated. Feeling strongly that a definite project of their own was needed to stimulate and strengthen the oncoming young people, some of the older young Friends began planning definitely about six years ago to secure and establish a home for an annual conference. Like explorers of old, they sailed up and down the Sound in search of a site both attractive and available. One day, after long and fruitless search, they spied a green and pleasant spot on Fidalgo Island. "Eureka!" they shouted with one accord, hastened to accost the rancher who owned the place, and promptly negotiated the purchase of some nine acres of secluded and sightly ground. Thus Quaker Cove began to be.

CABIN CAMP GROWS STEADILY

In the intervening years, effort and enthusiasm of Puget Sound Friends have focused upon this worthy enterprise. Its development has been sound and steady. The grounds have been gradually cleared of underbrush, and under the towering trees, a cabin camp is growing, year by year. Individuality and taste have been shown in building the cabins, some of which belong rather to the cottage than

to the cabin class. In addition to individual cabins, Seattle and Everett Meetings have built a cabin each, as have the young Friends of Victoria, B. C., the latter indicative of the enlarging scope of the project to include British Columbia Friends. As a matter of fact, Victoria, only thirty-five miles west across the Straits, is nearer the Cove than either of the Puget Sound Meetings. One of the show cottages of the Cove is the guest cabin, a monument to the enthusiasm, industry and handicraft of Gervas A. Carey, who worked tirelessly while pastor at Seattle in behalf of Quaker Cove.

GUESTS IN A LOVELY COTTAGE

When, in the wake of passengers and baggage, we climbed the hill from the log-strewn beach, we were pleasantly surprised at the progress immediately evident. The Woodwards were shown to the commodious and lovely cottage erected on the most sightly point on the grounds by Margaret Terrell, of the Home Economics Department of the University of Washington. Not being able to be present herself, she had generously placed her cottage at the disposal of the Conference Committee. As fellow guests in the Terrell cottage we were happy to have Clinton Replogle and wife of Everett, he being a brother of Charles Replogle who established the meeting at Everett many years ago. Only a year or so ago, the Replogles returned after sixteen years of service as government teachers in the Arctic region of Alaska, of which they had many interesting things to tell us as we visited before the open fire in the attractive fireplace of the living room.

FOR THE GALLERIES OF MEMORY

After a long day on the Sound, we welcomed the supper bell which called everybody in camp to the "Lodge," which is the "Commons" of the Cove, serving both as dining room and auditorium. Shortly after supper the group gathered on the beach below for the first vesper service. The wondrous scene about, with the rippling water before us, the forest monarchs above, and with the setting sun illuminating snow covered Mt. Baker in the distance, gave a perfect setting. On they way down to the service, Floyd Schmoie picked up an arrow head which gave point to his remark of how the Indians, to whom many generations ago this had evidently been a "community center," had come into communication with the Great Spirit through an appreciation of nature, and of how we should utilize this means, along with group worship, and others at our command, for learning better how to worship in spirit and in truth.

Following vespers, the opening address was given by the writer on the subject,

"The Christian Hope for Today." Meantime the moon had risen and was riding high and gloriously over the gleaming waters. From our cottage promontory, looking past two stately evergreens which stood as sentinels in the foreground, we gazed upon one of those occasional, breath-taking scenes which serve as great hanging pictures of nature's grandeur in the galleries of memory. And the evening and the morning were the first day at Quaker Cove.

CONFERENCE PLAN AND PROGRAM

Thursday morning saw the beginning of the daily Conference program. With the theme, "The Mind of Christ for Today—as Interpreted by Friends," the Program Committee, headed by Ruth Schmoë, planned a constructive conference, following up the studies presented at the sessions of the Five Years Meeting last October. In short the Committee purposed to implement the Christian devotion of their young Friends by the presentation of definite tasks to be done. It was this point of view which gave us the concern to be present and to give assistance possible toward the desired end.

On each forenoon, William Prideaux and the writer presented, once to the older group, and once to the young people, a given subject for consideration. The former held forth in the Terrell cottage and the latter in that owned by Ben Darling of Everett, popularly called the Darling cabin. Between periods the groups changed cabins. Subjects offered by William Prideaux were: The Beginnings of Quakerism, Peace, and Crime and Punishment; those by the writer—Friends and Evangelism, the Individual and the State, and Economic Life and Relationships. Children's hours were conducted in the morning by Myrtle Prideaux, Leona Murphy and Catherine Woodward.

Following a song service at 10:10 led by the dulcet-voiced William Murphy, a general assembly was held when an address was given. On Thursday, Gertrude Shinn spoke well on "Quakerism in the Light of History." On Friday, William Prideaux gave a masterly presentation of the present international situation, and on Saturday the Editor reviewed the high spots in the contribution which Friends are making to particular world need today. On Thursday and Friday evenings, inspirational addresses were given by William Prideaux and by the writer.

PICTURES FROM QUAKER HISTORY

Saturday evening deserves a paragraph of its own. A pageant depicting the essence of Quaker conviction and action was given under the direction of Gertrude Shinn, by whom it was pre-

pared. A rainy evening made it necessary to bring an outdoor pageant indoors, but with the actors came the young fir trees, so that the setting was largely conserved. Certainly the Spirit was over all, as the "faith of our fathers" was so faithfully portrayed.

Afternoons were free for recreation. All attenders on arrival were divided into two contesting groups, the Olympians and the Cascadians, which strove for highest honors. Credit points were given for faithful attendance upon all sessions, for helpful service of various kinds, and for prowess in games. The latter occurred mainly of afternoons. Friendly rivalry, not too intense, was stimulated, which extended to dining table decorations and to group singing in the dining hall. Popular among the songs, was the following, written by Minta Schmoë of Newberg, Oregon, mother of Floyd Schmoë, and sung to the tune of "America the Beautiful":

How beautiful our Quaker Cove
With blue expanse of seas,
Where we can gather year by year
Beneath the stately trees.
Dear Quaker Cove
God keep us ever true,
The good to learn
All evil spurn
We're loyal still to you.

THE LINDA MAKES A CONTRIBUTION

On Saturday afternoon the *Linda* made a distinct contribution to the recreational feature of the Conference. First, by cruising around in the adjacent waters, it facilitated the popular sport of surf-boat riding, the innocent bystanders on board enjoying the sight of an occasional spill, with the reserve rowboat picking up the discomfited. Later, when the tide was at the slack—and slack it has to be—Skipper Schmoë took a full quota of passengers through the narrow and treacherous Deception Pass into the open waters of the Straits.

Not because of the points credited for "taking a walk," but because of the allurements of the paths that wound through the thick woods, tramping was for us a favorite recreation. Scenes of the past are brought as vividly before one by a once familiar aroma as by a familiar scene, and as our nostrils were pleasantly assailed by the wooded scent of the firs and cedars, of the wild rose bushes, and even of the rank-growing ferns, our youth was verily renewed. For us, creation had a renewed if not a new smell—and how we revelled in it!

Following Sunday School classes Sunday morning, led by Herbert York, Clinton Replogle, Edith Johnson, William Murphy, Myrtle Prideaux and Florence Daniloff, meeting for worship occurred at ten-thirty when a deeply impressive

message which seemed to us to give the very core of the Christian gospel as interpreted by Friends, was delivered by William Prideaux. Throughout the Conference days, a warm spiritual atmosphere permeated the sessions in the discussion of Friends' testimonies. This is as it was in the early days of Friends and as it should still be. The Sunday morning meeting for worship was the climax of this spiritual dynamic.

CREDIT TO WHOM CREDIT IS DUE

Further than has yet been done in this report, we wish to express appreciation of those who were so largely responsible for the planning and work of the Conference. Ruth Schmoë was reappointed as Chairman of the Program Committee to continue her good work. As official announcer and interpreter, Floyd Schmoë quietly and effectively kept the Conference theme, the Mind of Christ for Today, ever uppermost in our thought. Ben Darling was more than a good camp manager—he is one of the moving spirits of the Quaker Cove project and one of its indispensables. Leona Murphy was perfectly cast as Conference Mother, while William Murphy, pastor of the Seattle Meeting, did excellent service as song leader. And what the Conference would do without the Welch family is hard to imagine, with Henrietta as Hostess, Merle as Registrar and Secretary-Treasurer, and Florence Welch as Kitchen Supervisor, with her husband Lee always at hand as general utility man. This devoted family is ably represented also on the foreign field in the person of Alma Welch Cox, serving with her husband, Henry D. Cox at Holguin, Cuba.

It has been said that an army is no better than its commissary. We would hardly put it that strong regarding a Friends conference, yet good food is undeniably an important physical basis for a spiritually-minded gathering. A vital contribution to the success of the Conference was accordingly made by Florence Welch and her assistants, Georgetta Ricketts and Edith Flynn, ably supported by Florence Daniloff, who was in charge of the dining room.

A FOCUS FOR WIDENING FELLOWSHIP

Apart from the Conference itself, the Quaker Cove enterprise is making a contribution which we have already hinted, and which we wish to emphasize. In addition to giving focus and unity to Puget Sound Friends, it is gradually bringing closer communication and cooperation between them and the Friends of Victoria and Vancouver, who constitute British Columbia Quarterly Meeting. These Friends are even farther removed from the headquarters of their Yearly Meeting, Canada, than are the Puget Sound

Friends from Richmond. Thus the drawing together in closer fellowship and service on the part of Friends on opposite sides of the international boundary will be a strength to all and will help to overcome the disadvantages which are suffered by comparative isolation. For next year, Joe Awmack and Elspeth Hoyland will represent Victoria and Vancouver Meetings, respectively, on the Program Committee of the Conference.

BRITISH COLUMBIA REPRESENTED

Indicative of this drawing together was the presence of representative British Columbia Friends at this year's conference. Active among the younger group were Joe Awmack and Malcolm Harper of Victoria. Also from Victoria was Rachel Wedmore, an English Friend, whose ministering spirit was a benediction. Walter Lench of Vancouver participated helpfully, and on Saturday came George D. Hoyland, Clerk of Vancouver Meeting, accompanied by Margaret O'Brien and one or two other Friends, and promptly made his presence felt in inspiration and counsel. Thus was the international aspect of Quaker Cove made manifest. Indeed we were told that a survey of the women Friends domiciled in the Darling cottage Saturday night showed that five nationalities were represented within its hospitable walls.

NOT SO ISOLATED AFTER ALL

We are encouraged to find that Puget Sound and British Columbia Friends are thinking in terms of the World Conference of Friends, and are planning to have a delegation in attendance when it assembles at Swarthmore and Haverford in September, 1937. It was borne in upon us more than once during the Conference that with all their deplored isolation, these Friends are much more in the current of Quaker thought and action than are many who are close in, geographically. After all, isolation is not so much a matter of geography as of spirit.

By the time the Conference closed on Sunday afternoon, we had come to feel closely knit in fellowship to these loyal, forward-thinking Friends of the Pacific Northwest, and we are thankful for the privilege of sharing with them the experiences of those memorable days on Puget Sound.

W. C. W.

Newberg, Oregon,
July 10, 1936.

Those only should dare to utter the sacred name of progress, whose souls possess intelligence enough to comprehend the past, and whose hearts possess sufficient poetic religion to reverence its greatness.—GUISEPPE MAZZINI.

CANADIAN FRIENDS IN ANNUAL SESSION

An "Impressionistic" Version of July Sessions of Canada and Genesee Meetings

Yearly Meeting is over, and we are on the Georgian Bay. We have had supper, a basket lunch prepared for us by the "archbishop," the portly Chinese chef at Pickering College, and although it is ten o'clock, there is still sufficient light to write for THE AMERICAN FRIEND my annual report of the sessions of Canada and Genesee Yearly Meetings.

Certain impressions of that Yearly Meeting stand out quite clearly in my mind. First, it was a Yearly Meeting of more-than-ordinary physical well-being. The weather was the most perfect that I have ever experienced in twenty-five years of Yearly Meeting attendances in many Friends centers. Brilliant sun, clear dry air, refreshing breezes, cool nights, with the thermometer hardly reaching seventy degrees, made up nature's contribution. Pickering College, like Fox's original Pendle Hill, is located high above all the surrounding glorious country-side. The "archbishop," referred to above, under the guidance of Miss Ancient, whose name does her violence from any standpoint, produced, as with a magic wand, a continuous array of tempting food stuffs—seared steaks, breaded fish, baked chicken, pastries, and ice creams—as delectable an assortment as I can remember in connection with any Yearly Meeting.

Such physical well being, plus the joys of living together with Friends in the College, may account somewhat for the next impression which I shall mention, namely, the high good humor which would not down. It was not by any means a boisterous, joke-telling variety, but rather the crisp thrust of the Scot and the subtle dig of the English. There was a constant sharpening of wits in friendly repartee, which surprised at least one dignified visiting Friend, who remarked upon it, albeit with commendation.

It was a Yearly Meeting of growing conviction and personal enrichment. The ministers, elders, and overseers met on the opening day for a serious consideration of the efficacy of our ministry in a distraught world, a condition made more real for us, just then, by the officialdom of both the United States and the Canadian immigration services who were reluctant to allow a young German woman, for the past winter a student at Pendle Hill, to attend Yearly Meeting. Fortunately, a Quaker could appeal unto the Canadian Caesar; an appeal to his

United States counterpart may be needed later, however.

Definitely, Canadian Friends were led to experience wider horizons. No small part in this was due to our visiting Friends, Anna J. Branson, who gave the Sunderland P. Gardner lecture on the opening evening; Raymond Binford, who directed the daily devotional half-hours at the noon-tide, and who also spoke at the public missionary meeting; Eugene Forsey, who spoke at the social service public meeting and the meeting of young Friends; Helen Binford who gave the religious education lecture; and Edith Ser-rill, Harriett Forsey, Alice Latchmore, Agnes Kuhne and others whose service was no less real even if less tangible. London, North Carolina and Philadelphia Yearly Meetings gave to us four visiting Friends this year.

Another aid to the widening of our horizons was given by the Friends World Conference studies, which served as the basis for our thinking during the Yearly Meeting sessions.

It was a Yearly Meeting of changes. As Clerk of Canada Yearly Meeting, G. Raymond Booth succeeded Arthur G. Dorland, who is under a three year's special appointment of the Ministry of Education of Ontario which, unfortunately, conflicts with Yearly Meeting. For twelve years Arthur Dorland has served devotedly, and he leaves the Clerk's table with the esteem of all.

Mabel Brown Willson succeeded Rebecca Zavitz as Assistant Clerk of Genesee Yearly Meeting. Albert A. Colquhoun, after more than twenty-five years of service, was succeeded as Clerk of the Meeting on Ministry and Oversight by W. Stanley Van Every. Elwood A. Garratt, for the past nine years Editor of the *Canadian Friend*, has resigned because of his poor health; a desk pad to which were attached the names of his Friendly well-wishers was presented to him during the Meeting. He has been replaced by Louise Rorke, distinguished associate editor of the Educational Publishing Company. Louise Rorke is a Conservative Friend, while the *Canadian Friend* is published by Canada Yearly Meeting, with Five Years Meeting affiliations and is supported by Genesee (General Conference) Yearly Meeting.

After forty-three years in Japan, Gurney Binford, together with his wife, Elizabeth, submitted their final annual report from Japan. They leave for home in October, and will, we hope, be with us in person next year. When the Binfords went to Japan, their support came from the Women's Foreign Missionary Society of Canada Yearly Meeting. Later it came from the Friends Foreign Missionary Society, which, this year, became the Foreign Mission Board of the Yearly Meeting.

It was a Yearly Meeting of rather disconcertingly ragged business. Much work had been done, but chairmen had been obeying, too literally for the edification of others, the injunction "let not your left hand know what your right is doing." However, precautions were taken for the coming year, so that Canadian Friends will not, to change the figure, "hide their light under a bushel," or under anything, for that matter.

It was preeminently a Yearly Meeting of worship. The opening early morning worship was this year an integral part of the Yearly Meeting. Each of the other mornings found a larger-than-usual number coming together for worship. On Sunday, the college auditorium was filled to capacity. Representatives of the three Canadian Yearly Meetings sat facing the Meeting, together with a number of visiting Friends. Perhaps the silence was not deep enough nor long enough, but no spoken word would we have missed. The concluding minute was read at the close of the worship period.

Nine years ago we met, Canada (Five Years Meeting) and Genesee (General Conference) in alternate sessions at Pickering College. Then we tried concurrent and alternate sessions, with increasing concurrent and decreasing alternate ones. Whether by accident or design, the committee on affiliated service this year advised that we meet next year at Pickering College on the 30th of Sixth Month in joint sessions. The term, "joint sessions," seemed so natural that no one noticed anything strange until the Clerk called attention to the wording, and the report was adopted.

G. RAYMOND BOOTH.

FORM A NEW CHRISTIAN FELLOWSHIP

A new international organization, the Christian Cooperative Fellowship, formed at the conclusion of the international conference of the cooperative movement held, June 27-30, at Lake Geneva, Wisconsin, has been announced. Its purpose is to further challenge the churches with the expression of the Christian ideals which Toyohiko Kagawa has proclaimed, and to carry forward a program of education designed to stimulate the building up of the cooperative spirit and purpose in individuals who are interested in the development of a new social-economic order based upon cooperation and brotherhood and founded upon the principles of love. It is not proposed that it will in any way duplicate the activities of any of the established church organizations, but rather will supplement their programs, and be closely related to and work through existing religious groups.

Nebraska Yearly Meeting

By Cecil E. Hinshaw

FROM the standpoint of attendance, the 1936 sessions of Nebraska Yearly Meeting were the most successful in several years. Although ours is a small Yearly Meeting in numbers, quite large delegations came from practically every section, and each Quarterly Meeting was represented. When one considers that many of the delegates have to come as far as six or seven hundred miles to Central City, one realizes that there must have been a real interest motivating them.

This good attendance naturally helped to pervade the assembled group with a fine spirit of optimism and hope. Financial conditions throughout the Yearly Meeting as a whole have improved somewhat, and while there is still much to be achieved before normalcy returns, most of the meetings, in contrast to last year, are able to afford pastoral leadership.

Perhaps the outstanding result of the sessions this year was the plan, evolved by the Evangelistic and Church Extension Board and adopted by the Yearly Meeting, for a rather extensive program of visitation during the coming year. Because of our small numbers and our widely scattered meetings, it has been hard for individual meetings to know the problems of other meetings and to understand their situations. Isolation tends to an individualism that brings problems. We felt that we needed to know each other better. The contacts at our Yearly Meetings are so helpful, stimulating, and broadening that we decided we ought to see more of each other. We have no Yearly Meeting Superintendent, and we are wondering whether this Friendly visitation may not fill the need that we feel so keenly. With the Evangelistic and Church Extension Board sponsoring the visits and acting as a clearing house for them, and with some financial support of them provided for, we feel that the year will bring forth some really constructive work in Nebraska Yearly Meeting.

This year the Young Friends Conference held during the days of the Yearly Meeting, brought out a larger group of young people than had been at Yearly Meeting for a long time. Ermin Perisho's contributions in the leadership of the young people during the morning hours was a revelation of the possibilities of growth and deepened spiritual life that emerge when young people are given a sympathetic, dynamic, creative Christian interpretation of religion and life. The address which he gave on "Young Friends Evening" was climaxed by a

splendid and stirring consecration service. The theme words of that evening, "Go north!" (Deuteronomy 2:3) will remain long in the hearts of old and young alike. Clarence Craven, a student who accompanied Ermin Perisho from William Penn College, made a fine contribution in Friendly fellowship with the group and in song. Afternoon meetings of the Young Friends Conference were led by Merle L. Davis and Cecil E. Hinshaw, speaking respectively, on missions and peace. Among features of the Young Friends Conference which will long be cherished by all who attended were the half-hour, unprogrammed vesper services held each evening.

Ermin Perisho's contributions were not limited to the Young Friends group. He gave an address on Evangelism, speaking so forcefully on the home and the church school as fields of evangelistic work, that many of us felt that we had received a new vision for our work.

Another visiting Friend whom we much appreciated was Merle L. Davis, Executive Secretary of the Five Years Meeting Mission Board, who in his address on missions presented the problems and opportunities in modern day church extension work in foreign fields. His remarks were reinforced by the pictures he showed us of the work being done on various Friends mission fields, and as he gave the explanations of the slides, we felt a new sense of unity with Friends in other lands.

Other visiting Friends who were with us were Gurney Hansen and family from San Diego, California and Edwin Hansen and family from Boise, Idaho. The message at the Sunday morning worship service, given by Edwin Hansen, was clear, concise and practical. An unusually large number of delegates remained in Central City for the Sunday services, and a fine spirit of fellowship was manifested. Scott Clark of Colorado Springs brought the evening message.

One evening was devoted to reports of the Five Years Meeting last Fall and was followed by a showing of the films of the sessions. It was an interesting and enjoyable evening. The pictures were enlivened by running comments, and as familiar faces appeared on the screen and as we saw the scenes of Five Years Meeting and read the extracts from the messages given there we again felt ourselves part of a larger whole. We owe much to Frank Dell for making it possible to take the Five Years Meeting to those who were unable to attend.

The report of the College was given

by President Ora W. Carrell. Nebraska Central has had a good year in many ways. Attendance has held up well, and the year has been marked by an unusually fine spirit of cooperation and initiative among the students. An example of this is the now famous "brick pile," which brought national recognition, and which has as its goal the building of a new gymnasium. While all this is encouraging, the financial problem still remains acute, and again we pay tribute to the unusually fine sacrificial spirit of the Faculty of the College, whose loyalty and willingness to sacrifice have made it possible for the College to carry on.

The devotional half hours of the morning session were in charge of Aaron McKinney and Daniel Neifert. Each one of the periods led us into the devotional attitude that is the ideal way to close a morning's sessions.

Two ministers were recorded this year: Mamie Lowe of the Plain View Meeting in Nebraska and Phyllis Jones Hickman of the Las Animas Meeting in Colorado. Only Mamie Lowe was able to be present.

Once again it was our privilege to share the hospitality of Central City Friends. The meals were served regularly in the dining room of Nebraska Central College and were indeed a revelation of what fifteen cents can produce in the way of appetizing and satisfying meals. Though the ministry of the kitchen be humble, and though it receives but little recognition, it is essential for the success of any such gathering.

As we left to go back to our home meetings, we were very thankful for the consciousness of the presence of God that had resulted in the emerging of a fine spirit of fellowship—a fellowship that united the whole Yearly Meeting into one sympathetic and tolerant whole. We are made up of different groups that use different methods in working in the Kingdom of God, but we came to see and understand each other's work in a way that should help us individually to better our labor during the next year and that should help us to achieve greater unity. It is a glorious thing when men of differing ideas and methods can unite together in fellowship and clasp hands in high resolve to put the serving of God above individual tastes and beliefs. Such tolerance and fellowship we experienced, and we are thankful. It is this spirit that can unite Quakerism everywhere and send it forth to make its contributions to the building of the kingdom of God.

Unless you are willing to credit your brother with the same degree of sincerity that you claim for yourself, community life is impossible.—R. A. ASHWORTH.

NEW ENGLAND FRIENDS IN ANNUAL SESSION

Spirit of Courage and Hope for Progress Evident Among Friends Down East

A spirit of courage and a definite feeling that the Society of Friends was on the threshold of a new period of progress seemed to underlie the proceedings of the two hundred and seventy-sixth annual session of the Yearly Meeting of Friends for New England, held at Ocean Park, Maine, June 24 to 28.

Possibly this feeling of encouragement was due, in part at least, to the large enrollment in the Junior Yearly Meeting. More than one hundred and fifty Young Friends, sixteen years old or under, were in attendance, a new high record for the Juniors. They held their own business sessions, and their minutes will be printed with those of the adult Yearly Meeting. In addition to their own activities, many of them were present at a number of the sessions of the adult Yearly Meeting. The Juniors had charge of the early meeting on First Day, and also presented an entertainment, "A Night with Whittier," on Seventh Day evening.

In a brief joint session with the adult Yearly Meeting, Rufus M. Jones placed before the young people a stirring challenge to follow in the footsteps of the Quaker pioneers who came to New England in the Woodhouse; his inspiring words cannot fail to live in the hearts of his hearers.

At its opening session, the Yearly Meeting listened to the reading of an epistle from the newly formed Sweden Yearly Meeting. As the oldest member of the family of Yearly Meetings, we felt an especial pleasure in welcoming the youngest member into friendly fellowship.

The Meeting considered with great concern the situation in Palestine, with which country we have long felt especial fellowship because of the close personal interest of many of our members in the mission schools at Ramallah. A committee, consisting of A. Edward Kelsey, James A. Coney, Rufus M. Jones, and Moses Bailey, was appointed to draft a letter for the Yearly Meeting to send to the heads of the Zionists and also the Arabs in Palestine, expressing the hope that they might be led to seek a non-violent solution of their problems. A cablegram was also sent to the Meeting for Sufferings in London asking that Friends there might place this concern before the officials of the British Government.

Among the visiting Friends to whose

words thoughtful attention was given was Howard Cope, of Indiana, who in his address on Quaker Evangelism defined "Radiant Evangelism" as that outpouring of the Inner Light into the lives of men so that they inspire all with whom they come in contact, even without the message of the spoken word.

Raymond Binford, President Emeritus of Guilford College, and Chairman of the Five Years Meeting Board on Education, in his talk on Quaker schools and colleges, stressed the importance of clarifying for our educational institutions the sort of product we desire; that done, the technical details of teaching should be left to trained experts. He expressed regret that the Student Volunteer Movement no longer appealed strongly to college men and women. Speaking to this same subject, Charles Woodman, in a later session, voiced his belief that the program of the A. F. S. C. was, and rightly so, assuming the place once held, among college students, by the Volunteer Movement.

Great interest in and sympathy for the program of the Friends World Conference, as outlined by its Executive Secretary, Leslie D. Shaffer, was expressed by the Meeting.

The Meeting adjourned with the feeling that these are days of great challenge and of great hope and that if we but listen we can still hear a voice crying:

"In the desert prepare ye a road for the Lord."

PHILLIP C. GIFFORD.

Providence, Rhode Island.

NEW ENGLAND FRIENDS SEND GREETINGS

(Epistle from the Yearly Meeting of Friends for New England, 1936.)

DEAR FRIENDS:

The Yearly Meeting of Friends for New England opened its two hundred seventy-sixth session with the reading of the epistle from the newly-organized Yearly Meeting of Sweden. Quakerism conserves much truth from the past. May that truth flourish and bring new idealism both to old organizations and to an ever widening fellowship.

Our gathering this year has been rich in worship and in the discussion of the work of the church. The statesmanlike report of the American Friends Board of Missions gives new courage, not merely for its record of present accomplishment, but especially for the wisdom in which plans for years of healthy growth at home and abroad are being put into operation. Keenly aware of our own inadequate support of this work in the past, we are encouraged to hope for renewed and increased faithfulness in the future. We have also faced with candor

the fact of our own Yearly Meeting's diminishing membership. Migration of New England Friends from east to west and from rural to city communities is indeed one way in which our decrease is explained, but we are penitent in the realization that we should have brought our message to others who might have taken their places, and that we should have built up new meetings wherever there is a nucleus of Friends in our cities. Our penitence for the many things left undone which we ought to have done is balanced by an earnest concern that we may serve more worthily. That our faith in the future is no mere dream is practically demonstrated by the number and strength both of the Young Friends present at our sessions and of the Junior Yearly Meeting. We have been reminded of the eleven English Friends, nearly all young, who in 1657 manned the little vessel *Woodhouse*, crossed the open Atlantic, and by their effective ministry established Quakerism in New England. We pray that among us may be found Friends, both young and old, whose faith may be expressed as effectively and as appropriately to the needs of our generation as was that of the courageous men and women of the ship *Woodhouse*.

Correspondence and especially the exchange of hospitality among our Yearly Meetings are binding all Friends into an ever increasing unity. We trust that in the 1937 Friends World Conference we are to become more intimately acquainted and our common ideals are to be strengthened.

Signed in and on behalf of The Yearly Meeting of Friends for New England, held in Ocean Park, Maine, Sixth Month 24th to 28th, 1936.

LINDLEY M. BINFORD,
Presiding Clerk.

TO JUNIORS EVERYWHERE:

Eighty boys and girls have just spent a very enjoyable week in our Yearly Meeting sessions in Ocean Park, Maine. Our Junior Yearly Meeting has been an inspiration to us here, where, in spite of some disagreeable weather mixed with the beautiful days, we have learned to know one another in work, recreation, and in the business and worship services.

The Junior Yearly Meeting, composed of two divisions, Division "A" including ages from twelve to sixteen and Division "B" including ages from eight to eleven, met each morning for devotions. These services were led by members of our group and by one of our graduates, and were interesting and helpful.

After devotions the groups separated, the "B" Division having stories about different Friends and the "A" Division having a business meeting. Later the two groups came together again to hear speakers tell of the lives of John Green-

QUARTERING OF TROOPS AT MISSION THREATENED

Word has just been received from the Palestine Mission that on June 26, a British Army officer and a police sergeant visited the Friends schools at Ram Allah with the view of occupying the Mission buildings. The next morning the police notified the members of our Mission that the military was considering using the property as quarters for one thousand soldiers. In answer to the cable inquiry made by the Mission Board office, Khalil Totah informed us, under date of July 14, that the buildings had not yet been occupied.

Upon the recommendation of the Executive Committee of the Mission Board, the following telegram was forwarded to the Secretary of State at Washington, D. C.:

"A letter dated June 27 just received from American Friends Mission, Ram Allah, Palestine, states British army and police officers are considering occupation Mission School and Home property for quartering one thousand soldiers. School buildings in use by graduating class and Mission staff. Mission has protested to High Commission for Palestine. Cablegram of inquiry sent yesterday brings information military occupation has not yet taken place. Respectfully request by cable good offices American Consul General, Jerusalem, in ascertaining situation and if necessary supporting Missions' protest based not only on interruption constructive educational work of Mission but also on well known views of Friends with respect to war which render apparent cooperation in military measures to appear inconsistent with our fundamental beliefs and therefore particularly damaging to the influence of the Mission."

leaf Whittier, Takeo Iwahashi, and John Woolman. The speakers were Alice Whittier Jones, James A. Coney, and Oliver M. Frazer. Following this half hour on Friends biography, Josephine H. Carr spoke to us each day for our Bible Half-hour.

Following adjournment of this session, many worked on the handcraft which had been provided for our use.

In the afternoons we had a song and story hour with a speaker for each day. Raymond Binford of North Carolina, Myra Binford of Kansas, and Arthur Santmier were much appreciated. Later in the afternoon was the recreation hour when we played games and went swimming.

Sixth day evening we had a special rally at which time we enjoyed motion pictures shown by James A. Coney. On all other evenings we were urged to

attend the regular Yearly Meeting session.

Seventh day night is always Young Friends night, and this year the Junior Yearly Meeting presented a program which was called "A Night with Whittier," at which time we gave a play, a biography, poems, and songs based on materials found in our study of Whittier.

In all these meetings we have learned more about Friends and the Bible.

Signed on behalf of the Junior Yearly Meeting of Friends for New England.

VIRGINIA S. BORDEN,
Presiding Clerk.
RALPH IRWIN,
Recording Clerk.

A QUARTERLY REPORT FROM MARSHALLTOWN

Through its pastor, Carl D. Byrd, the Marshalltown, Iowa, Meeting sends a report of activities during the past quarter year: The peace message has been strongly presented through an address given by Frederick J. Libby to the Forum, and by talks of three Emergency Peace Campaign speakers, led by Elmer A. Fridell of Seattle, Washington. The sale of Peace Bonds has been vigorously sponsored.

Various interdenominational and community-wide meetings have been held in the church building, among which was the annual meeting of the Marshall County Sunday School organization, with a banquet at which Dr. Walter Hutton, State Executive Secretary, was the guest speaker. Then, late in June, occurred the annual Church and Bible School Day, with two thousand and sixty persons marching in the parade which climaxed the occasion. Our meeting furnished two of the leaders for this event, S. H. Gimre, assistant to the organizer of the parade, and C. F. Reaugh, director of publicity.

Temperance work is not being overlooked. The church cooperated with the Anti-Saloon League in bringing a pageant to the city, and the annual W. C. T. U. County Convention was held in our meetinghouse. The Y. T. C. organization is being sponsored in this city by one of our members, and we sent three delegates to the State Y. T. C. Convention at which the pastor was one of the guest speakers.

The meeting recently made its annual presentation of Bibles to the fourteen members who this year graduated from high school.

Much appreciation has been expressed of the purchase of a mimeograph by the members of the Ladies Auxiliary, and, by them, placed at the service of the meeting.

Some men never know what a deceiver alcohol is until they get into the hospital.

California Yearly Meeting

By Virginia Unthank

CALIFORNIA Yearly Meeting of Friends was held at the First Friends Church in Whittier, June 17 to 23, with representatives from the seventeen Monthly Meetings in attendance. Florence Hanson of the Oskaloosa, Iowa, Meeting was the only visiting Friend present with a minute.

Edwin McGrew, pastor of the Pasadena Meeting, opened the sessions with a review of the distinctive features in the faith and practices of the Society of Friends, placing emphasis on Quakerism as a revival of apostolic Christianity.

During the sessions, Walter L. Deane served in the stead of the Presiding Clerk, Allen U. Tomlinson, who was confined to his home because of illness.

The resignation of Frank W. Dell, for nine years Superintendent of the Yearly Meeting, was received. Harley M. Moore, for twelve years pastor of the East Whittier Friends Church, was appointed to succeed Frank Dell and will begin his new work September 1.

The report of the peace activities was eagerly received, due to the keen interest California Friends take in the various projects, including the Institutes of International Relations at Whittier and Mills Colleges, sponsored by the Yearly Meeting Peace Board. At the session given over to the Peace Board program and report, W. O. Mendenhall, Chairman of the Emergency Peace Campaign, delivered a challenging address on "The Basis for Peace," which he defined as "a problem of developing personal attitudes."

Joy Ridderhof and Dorothea Taylor, missionaries on furlough from Honduras, Central America, spoke at several of the meetings, telling of the difficulties they underwent before the natives and the government officials ceased to oppose them in their work. More recently, their work has been established on a firmer basis, but exclusion of missionaries from that field may occur in the near future. Emphasis was placed, therefore, on the Yearly Meeting's giving its utmost support, both in funds and in leadership, to the preparation of a strong force of native workers who could, if the need arose, take over and carry on the work there.

Charles S. White, Superintendent of Missions, reported on the growing influence of the mission work in the three foreign fields supported by the Yearly Meeting—Alaska, Guatemala, and Honduras—and introduced Helen A. Scott, a young graduate nurse, who is being sent to Chiquimula, Guatemala, by the Pasadena Meeting, this Fall.

Reports of home mission work in Japanese, Mexican, and Indian centers show growth in the work and need for added support. The Indian Center in Los Angeles, the only one of its kind in that city, a recent project started by Myra Frye and Mattie A. Gregg, was only this year adopted by the Yearly Meeting. At one of the sessions, Myra Frye, leader of the Center, presented a number of her girls in a devotional program of music.

Members of the Norwalk Japanese Friends Church, after holding a picnic and Sunday worship service on the Whittier College campus, attended the afternoon Yearly Meeting Missionary Rally. The Japanese children opened the program with a group of songs, while members of the Mexican Churches, present at the same meeting, also took part in the service.

As its outstanding project this year, the Board on Prohibition and Public Morals reported the purchase of a projection machine and a series of slides on alcohol education, showing, from a scientific standpoint, the effects of alcohol on human beings. These slides, prepared by Dr. S. Arthur Watson, of the Whittier College Faculty, and edited by Frank W. Dell, are being circulated among the local meetings of the State. At the suggestion of this Board, the Meeting voted to appoint a committee of qualified persons to study and analyze the various controversial legislative measures appearing on the ballots, and to present their findings to the Monthly Meetings for their use.

W. O. Mendenhall, President of Whittier College, in his report for the Board of Education, told of the memorial gift, a building to house the library and administrative offices, made to the College by the widow of Oscar Mendenhall. Announcement was also made that a completely equipped Department of Home Economics, offering a four years' course, would be established at the College this Autumn.

Several pastors from various parts of the State were presented in the program of the Board on Evangelism and Church Extension. Each spoke briefly of the evangelistic program featured in his meeting; among the points stressed was the importance of planning separate and appropriate services for young people, according to different age levels.

Speakers at evening meetings during the week included Merrill M. Coffin, Robert Shattuck, and Byron Deshler. Frank W. Dell was the speaker at the Sunday morning worship service.

During one of the sessions, memorials for several outstanding members of the Yearly Meeting who had died the past year were read, and appreciation of their lives and works voiced. That same afternoon, many attended the funeral of Malia Trueblood Tomlinson, the mother of Allen U. Tomlinson.

The large church dining room was filled to capacity at the young people's Christian Endeavor banquet and rally held Saturday evening. There was a spirit of fellowship and enthusiasm, inspired perhaps by the infectious humor of the master of ceremonies, Fred Bewley, who presided over the business session. The program was climaxed by an inspiring message brought by Joy Ridderhof, just returned from the mission field of Honduras.

Other social affairs long to be remembered by those in attendance were the banquet of pastors and their wives; the simultaneous supper meetings, held at different places, of the Men's Extension Movement and the Woman's Missionary Union; and the banquet of alumni and old students of Friends schools and colleges, presided over by Thomas Newlin. Following this last-named supper, Dr. W. V. Coffin showed screen pictures from the collection he is making of pictures of early Quakers, their homes, meeting-houses, and schools. The program ended with a short pageant, giving a realistic presentation of the well-known painting, "And None Shall Make Them Afraid."

At the closing session of the Yearly Meeting, the various Boards presented their proposals for activities during the coming year, all of which showed a decided forward look, and R. Ernest Lamb and Frank W. Dell gave messages of inspiration and counsel for the new year of work ahead of the Meeting.

THE QUAKER SPIRIT OF '76

By LOUIS T. JONES

A year or so ago an aged English Friend put into my hands a document, time worn and moth eaten, which at once challenged attention. An heirloom of the family, the document, itself, bore the date of 1776, and smacked of the turbulent times that gave it birth. With its s's formed almost like f's as in *gospel*, and with its peculiar block type as well as its Eighteenth Century mode of expression, this paper gave unmistakable evidence of its age. It was London Yearly Meeting's annual epistle to the "Quarterly and Monthly Meetings of Friends in Great-Britain, Ireland, and elsewhere," issued without omission from then till now.

1776! 1936!—one hundred sixty years! What changes, social and religious, political and economic, have come about with the swift passage of these sixteen decades!

"In the love and fellowship of the gospel," runs the language of this epistle, "we tenderly salute you, as partakers of the like precious faith with us . . ." "By accounts received from the several quarterly-meetings in England, and by epistles from Wales, North-Britain, Ireland, and Holland," the message continues, "we have information that love and unity are generally preserved; that the merciful visitations of Divine Grace are still continued, and appear eminently extended to the youth amongst us, as well as to many other professions in several parts. . . ."

Like buried gems of thought, this message of deep Quaker concern toward all Friends everywhere, finally came to light in the farthest Friends community on the North American continent, approximately eight thousand miles from London, the home of its origin. On the 18th day of June, 1936, just preceding the epistle for the current year, it was read before California Yearly Meeting of Friends at Whittier, California, with weight and appreciation, so pertinent were its contents to present world affairs.

Historically, the document was released just at the opening of the American Revolutionary War, more than a decade before the United States Government came into being. Five months earlier the first of the Hessian soldiers, hired dupes of the British sovereign, had set sail for America's shores. The expressed purpose of their coming was to here crush the spirit of liberty in its infant cradle.

Most men then knew that this war, commonly called the "King's war," put its opponents in the position of personal enemies of the king. Especially was this true of the people called "Quakers" on both sides of the Atlantic. London Friends clearly recognized this fact, when they penned the following lines:

"By epistles received from several of the provinces in America, we have affecting information of the state of friends in those parts; and deeply sympathize with the faithful, whosoever they are situated, under their afflictions, and fervently desire, that this season of outward probation may be sanctified to all. We are sensible it must try the foundations of many, and, we trust, it may bring again to the fold some, who, during a long enjoyment of ease and tranquility, in those once happy and flourishing countries, have incautiously wandered till they have almost forgotten the true Shepherd of the flock, Christ Jesus."

A glance of the map of 1776, in so far as the location of Friends meetings throughout the world was concerned, presents ample food for reflection on these points. At that time there were flourishing Quaker centers in all parts of the

British Isles, as well as on the continent and in many parts of the American colonies. Ministers, fired with zeal for the mission of "the Inner Light," had fearlessly pressed the claims of early Quakerism upon the attention of the Sultan of Turkey, the Tzar of Russia, and other rulers of Europe.

Likewise, the pioneer spirit of this dynamic faith had spread to all parts of frontier America. New England had numerous recognized meetings stretching from Maine to the southwestern tip of Connecticut, before which this epistle was read. Just across the Hudson River, in New Jersey, this simple but genuine way of life had taken root, as well as in Maryland, North Carolina, South Carolina, Georgia, and other unnamed parts of the New World. On these far flung frontiers, and in countless log cabin meetinghouses hewn from the primeval forest, the words of this kindly epistle fell like manna from heaven upon the ears of those who as gladly heard.

In the charter colony of Pennsylvania it was peculiarly welcomed, and particularly so in Philadelphia. There many British troops had already been quartered, even in the homes and the meetinghouses of Friends. In his "Quakers in the American Colonies," page 565, Rufus M. Jones implies that at this early date there were no less than "30,000 Friends of the Yearly Meeting," a very few of whom "asserted themselves in an objectionable way in the American cause. . . ."

As the closing words of this epistle were read in California Yearly Meeting, hearts were melted into unison by the consciousness that with Jehovah one hundred and sixty years, or even one hundred and sixty centuries, are "but as yesterday when it is passed." Modern Friends, like their forefathers, thus responded to the world's need in a way that can be voiced only by the clarity of the English mind. Couched almost in the language of Scripture, this epistle, signed in and on behalf of the Yearly Meeting by Thomas Rutter, Clerk, closes as follows:

"Finally, brethren, keep in singleness of heart, and resignation of soul to the Almighty [beautiful thought], that he may bless and replenish you with that perfect love which casteth out all fear. Then shall ye be at peace in yourselves, and one with another."

God begins when we have gone to the utmost of our ability.

Knowledge of God's law is not enough, there must also be performance of duty.

God is still waiting for a chance to show the world what he can do with a church that really has a mind to work.—ROY L. SMITH.

FRANCE YEARLY MEETING AT MONTMORENCY

This year's Yearly Meeting has been one of the finest we have known. Its value in no way lies in the number and quality of the ideas expressed but in that wonderful spiritual communion which was particularly the experience on Sunday evening. We had just been discussing the Meetings for Worship, calmly but with great frankness. Even our disagreement had caused us to rejoice as being a sign of richness. And when we communed together we were perfectly united in our inspiration. We experienced then moments of eternity. The rest would not be worth relating if I had not the feeling that a summary is what is needed to convey it; what can these words retain of the joy of that occasion?

We were about fifty from Paris or the provinces. Our English Friends had sent us William and Alfred Fox. The United States was represented by Albert and Anne Martin and Mahlon Harvey; Germany by Heinrich Becker and Johanna Rieber; Holland by Hermans, Switzerland by Blanche Weber and Rene Mailler.

The Yearly Meeting began with an address by Heinrich Becker on "Religious Certainty and the Modern Mind." The next day, after a fine Meeting for Worship, which was preceded by a reunion for members at the house of Mahlon Harvey, we met again at lunch, a friendly and happy occasion. The afternoon session was devoted to French activities and the discussion on Meetings for Worship to which we have already alluded. The Meeting was unanimous in declaring that if music, literature, and in general all contemplation of beauty leads to God, only through silence may we participate in eternal life. We are free to express afterwards in the language of our choice the inspiration we have found there.

On Monday morning at Montmorency, at the house of our Friends Henry and Marcelle van Etten, Marius Grout introduced the subject of 'Quakerism and Politics.' In the afternoon Albert Martin spoke to a concern which he proposes to lay before meetings in different countries; the calling together on the initiative of the Society of Friends of a World Conference for the purpose of organizing peace. After a long discussion the Meeting decided to encourage our Friend in following up his project and to study the concern before giving a definite reply.

After a beautiful devotional meeting, Friends left Montmorency deploring, as in previous years, the fact of having to return to the world, but taking with them fresh strength for action.

MARIUS GROUT.

AN ADVENTURE IN SERVICE TO BIG JIM'S BAND

On June 26 a group of college students and recent college graduates gathered on our Mission farm among Big Jim's Band of Shawnee Indians in central Oklahoma to set up camp for a summer of hard work, fellowship and study. Sponsored jointly by the American Friends Service Committee and the Associated Executive Committee of Friends on Indian Affairs, these young people have volunteered to give their labor, for nine weeks this summer without pay, in soil erosion control work on the Mission farm, building a cement dam and spillway, and straightening an "S" curve in the big ditch, at present eight to twelve feet deep along part of its course which has steadily eaten its way into the farm and which threatens our four-acre strawberry patch. Our Mission strawberry industry, which has marketed as much as \$734 worth of berries in one season and employs many Indians each year, has proved a very effective way of helping needy Indian families and of establishing fellowship with them. The industry lies close to the heart of Friends' service to Big Jim's Band, but soil erosion has nearly defeated its usefulness.

Haverford, Earlham, William Penn and Nebraska Central Colleges, Haskell and Chilocco Indian Schools, the University of Pennsylvania and Indiana University, as well as high schools at Wichita, Kansas, and Carter, Wisconsin, are represented in the Camp personnel, which now includes six white and three Indian boys, three white and two Indian girls, with W. Perry Kissick of the Earlham College Faculty, and his wife, Lelah Kissick, as Camp leaders and Eber S. and Martina T. Hobson, resident missionaries, as local host and hostess. Eber Hobson also directs the erosion control work. Six of the campers are Friends, three are Methodists, three are Baptists, one is a Presbyterian, and one Jewish.

Difficulties of setting up camp may be guessed from the fact that the Big Jim Mission is seventeen and a half miles from the nearest town where most supplies must be purchased. Roads are dusty and somewhat rough, mail arrives only three times a week, and the Mission cannot afford a telephone. In spite of handicaps, however, Perry and Lelah Kissick report, "We are getting along well and the morale of the camp is very good."

Five good-sized tents, loaned by the Government Indian Agency, have been erected, a wood floor installed in each, and the campers sleep on army cots, each protected with mosquito netting. Kitchen and dining room are in the hillside church basement, where the girl campers are reported to be proving popular cooks.

A swimming hole three miles away, a volley ball court in camp, and the possibilities of musical programs in which Lelah Kissick's skill at the piano, Rachel Osborn's on the violin, Harold Wilhite's on the mandolin, and Perry Kissick's on the cornet, can be utilized, guarantee that the summer will not be quite all work. Already all of these musicians, as well as other campers who help in various ways, have contributed to the local meetings for worship. On the first Sunday in camp, after participating helpfully in the Sunday School and worship service at the Mission, the campers went with Eber and Martina Hobson to a "singing convention," five miles away, where a hundred people sat through a hot Sunday afternoon listening eagerly to the successive singing of hymns by various individuals and groups.

A daily "log" is being kept, from which we hope to glean camp news from time to time. First reports from the campers tell of a dinner visit paid them by Della Ryan, a government social worker for the Shawnee Indian Agency who is much interested in the Camp project, and of the interesting discussion which followed her presentation of the general history of the Indians now in Oklahoma. Appreciation was also expressed for the friendly aid rendered them by the local County Agent and the Director of the district CCC camp. These men took the members of the Work Camp on a fifty mile trip, in the course of which they pointed out to them specific types of erosion problems and discussed with them the best ways to meet these problems.

Two campers, one boy and one girl, are serving with Perry and Lelah Kissick on a camp program steering committee, to select subjects the group wants to study or discuss in the evenings. The evening of July 3rd was given over to a discussion—"What Should be our Attitude toward the 4th of July?"—which led into a consideration of nationalism and militarism and the extent to which they are stimulated by our national holidays. Dean C. P. Blackwell of Stillwater A. and M. College, Oklahoma, visited the Camp on July 9 and 10, to speak on soil erosion and the technique of its control in his State.

Besides working without pay, these young campers either paid their own

traveling expenses or hitch-hiked to camp, and some are paying all or part of their own living expenses while on the job. Others, unable to pay all their own expenses, have been aided by scholarships provided by the American Friends Service Committee, which also provides all expenses of the leaders, visiting speakers, and camp equipment not provided by the Missions.

One of the happiest campers is Minnie Stapp, one of our Indian young Friends, a member of Big Jim Mission Meeting, who wrote to us last summer urging that Friends build a simple camp shelter house at Big Jim Mission for use by Indian families from a distance who might by that means attend more evening gatherings at the Mission. Minnie's plea for a camp house is to be granted this summer, if Friends can provide the \$200 necessary to cover cost of lumber and hardware. The campers, under Arthur Shufelt's direction, will build the house without other expense. Interested Friends already have given \$270 through our Committee on Indian Affairs to provide materials and tools needed for the erosion control work, which covers the cost of the work needed at Big Jim. But \$200 more will be needed to make the camp house possible, and \$250 more for similar erosion control work at Kickapoo Mission, where the Camp hopes to move in August, after finishing work at Big Jim. These funds for materials and tools must be provided by our Committee on Indian Affairs. Any Friends wishing to help can send checks to the Associated Executive Committee on Indian Affairs, 421 College Avenue, Richmond, Indiana, or to R. Wilfred Kelsey, Treasurer, 1515 Fidelity-Philadelphia Trust Building, Philadelphia, Pennsylvania. There is no money in hand available for these purposes.

Martina Hobson writes: "Having the Kissicks and the Campers here makes a fine addition to Big Jim Sunday School. As one member expressed it, 'We wish they could stay always, don't we, Mrs. Hobson?!' That shows the spirit they are manifesting. Their musical numbers and their teaching ability in Sunday School adds to the spiritual side of our lives, and the soil erosion control will benefit Mother Earth. The harmony and good will which exist, and their willingness to use their talents for the good of all, makes it a joyful time to us."

So have these young campers started their adventure of Christian service to Big Jim's Band. As local young people out there, both Indians and Whites, are drawn into their fellowship this summer, who can tell what far-reaching results may follow?

RUTHANNA M. SIMMS.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

TAKING THE PEACE TRAIL SOUTH AND NORTH

Probably one of the most significant projects sponsored by Friends in America is the series of Institutes on International Relations spread, every summer, across the country. It is doubtful whether Friends of any other Yearly Meeting have more definitely supported them with their attendance than have those of North Carolina. During my attendance at the Duke University Institute, June 8-19, I gratefully observed this interest in our historic peace testimony as evidenced by attenders from that Yearly Meeting.

Friendly participation in the success of this Institute was extensive. The untiring efforts of Tom Sykes, the executive, and his staff, produced an Institute of marked quality. To both the planning and the execution of the program, Elbert Russell brought his stimulating resourcefulness, while the glimpses into present-day Germany given us by Mary Goodhue Cary, formerly of the Berlin Centre, proved very popular with the students.

This annual event is made the occasion for a gathering of ministers and workers of North Carolina Yearly Meeting in afternoon conferences, while the classes of the Institute are not in session. This year, lively and helpful discussions were held, with Francis C. Anscombe presenting some keenly interesting lectures on the Psalms and the Apocalyptic literature, and Raymond Binford, Chairman of the Board of Education of the Five Years Meeting, and Clyde A. Milner, President of Guilford College, leading in a consideration of the philosophy and practice of Quaker education. Those conclusions will be summarized for the studies of the coming World Conference of Friends to be held in 1937. Interesting and extended discussions were also held on various questions vital to our life and future. Clara I. Cox, who has piloted this group of Quaker workers through the past year will be succeeded by Herman Parker, president for 1936-37.

Speaking of the latter, one is reminded of the "convinced" North Carolinians who have migrated south and east from Indiana and other parts of Quakerdom. It seems that as convinced Quakers are often more enthusiastic over their faith than are birthright Friends, so are her adopted sons particularly devoted to the Old North State. From the Winchester and Farmland, Indiana, area have gone Murray and Savilla Johnson, Herman and Emma Parker, and others. It was cheering to visit former fellow Kansans in the persons of Calvin and Marie Gregory and Herbert and Grace Huffman, Friends who consistently scatter sunflower seed wherever they go.

However, when one has a working acquaintance with and has been the recipient of the cordial hospitality of the Paynes, Woodys, Pikes, Pearsons, Newlins, Rollins and other North Carolina Friends, he better understands why Hoo-siers and Jayhawkers alike become devoted Tar Heelers. The excellent roads among the long-leaved pines and fruitful hills also allure one to permanent residence.

This Friendly exchange is a reciprocal relationship. A century and more ago, North Carolina sent her Quaker sons through the uncharted passes of the mountains into the great Northwest Territory. Here the "seed" spread rapidly through the Mississippi Valley and on to the Pacific coast. North Carolina and Baltimore Yearly Meetings thereby mothered the Friendly broods west of the Allegheny Mountains, but our historic debt is to those stable families who remained in North Carolina as well as to those who migrated westward.

A few observations on side excursions to Sunday meetings: At Asheboro and Goldsboro Meetings, under the leadership of Herman Parker and Calvin Gregory, respectively, I saw records, on the walls of the Bible Schools, of weekly offerings ranging from forty to seventy-five dollars. In answer to my gasp of surprise, I was informed that these meetings have the unified finance system, in which all items of the church activity, save missions at Asheboro, go through a unified budget. Not only that, but a determined effort to secure pledges from all attenders of the Bible Schools is made in their annual canvasses. Consequently, those who attend Bible School, both children and adults, contribute regular amounts, with nearly a one hundred per cent response. In the meantime, the building of a splendid parsonage at Asheboro has been easily financed. Surely the unified system must find a

wider practice among our meetings. A Sunday with Milo Hinckle and family of Greensboro refreshed a friendship with these "Friends of all parts."

On the way to Lakeside, Ohio, for the Christian Youth Conference, I was entertained in the home of Walter M. Kahle, a travelling secretary of the Church of Brethren, often known as "Dunkers" or "Dunkards." The fellowship I enjoyed at his simple and attractive home in the Blue Ridge Mountains of Virginia gave me a spiritual contagion I shall not soon lose. Here on a few fertile acres, by an abundant spring and creek, he has developed my ideal of a present day logical economy of life for an average family. Fruits of vines, trees and gardens are produced in abundance, under the shadow of the "blue" hills covered with pines. (No, I did not see the "lonesome pine.") Sitting in the shadow of a log cabin, and talking to a native Virginian, proved so engrossing that I almost missed my train to Lakeside, Ohio.

Those hours, plus the one spent with forty young people of the Brethren communion on a moonlight boat ride on Lake Erie, have led me to feel the essential need which we have for the historic contributions of our friends the "Dunkers." As different ones of them opened up vistas of their history to me, I thought I could see the rugged, sterling piety and devotion which, in a large measure, characterize their history. They, with the Mennonites, have stood with Friends in a traditional devotion to peace, and Quakers need to learn from them. Areas of over-sophisticated liberalism, objectively devoted to peace, need a greater sense of the religious basis out of which peace grows. Perhaps we, as small denominations, may share together that aspect of peace as a way of life, and may discover more fully the inner dimension of peace.

Returning home, it was a privilege to spend four days at the Indiana Young Friends Conference at Quaker Haven on Dewart Lake, a review of which is given elsewhere in this issue. Those days, characterized by the bubbling enthusiasm inherent in younger young people, were also days of serious study as well as play. The program had been planned so that there was both thoughtful and pleasurable activity for questing youth.

I have thought much about Mary Goodhue Cary's references to the Hitler method of placing "cells" (persons) in strategic places so that centers of Nazi influence may evolve from them. Conferences of intensive thought, worship, and restful play together, where persons come together for a common purpose, should likewise, send attenders back to their home communities as "cells" of the new life as found in Christ.

ERROL T. ELLIOTT.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

QUAKERDOM AT LARGE

From Colorado comes the report of the recording by Vilas Monthly Meeting, Kansas Yearly Meeting, of Ferne Bishop Cook as a minister in the Society of Friends.

* * * *

Sheldon Newkirk, pastor of the Yorba Linda, California, Meeting during the past year, was recorded a minister of the gospel by the Yorba Linda Monthly Meeting, and will continue his service to the meeting during the coming year.

* * * *

James E. Sutton, for several years a member of the staff of the Friends School at Ram Allah, Palestine, and his family left England recently for Transjordan, where he is to be Headmaster of the Bishop's School at Amman. If disorders in Palestine continue, his wife, formerly Phyllis Wright of Nottingham, England, and their children will remain for a time in Cyprus.

* * * *

Arthur and Nettie Hadley, after thirteen years of service as missionaries among the Osage Indians at Hominy, Oklahoma, have resigned their positions and expect to move to their farm in western Arkansas in September. They will be greatly missed by the Osages, who have become deeply attached to them. Their successors have not yet been appointed.

* * * *

Members of the Association of Secretaries of the Y. M. C. A.'s of the United States and Canada recently elected as their president a Friend, Gren O. Pierrel, General Secretary of the Providence, Rhode Island, Y. M. C. A. One other Friend has also been president of this Association—Lester Haworth, General Secretary of the Y. M. C. A. at Philadelphia.

* * * *

Among the young Friends enrolled in the Work Camp among Big Jim Shawnee Indians, described on page 314, are two from Indiana, Rachel Osborn of Muncie and Myrtle Thomas of Richmond; two from Pennsylvania, Ruth A. Wilcox, formerly of Iowa, but recently of Philadelphia, and Robert S. Solenberger of Upper Darby; Minnie Stapp of Oklahoma, and Harold Wilhite of Stickney, South Dakota.

* * * *

Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, spoke at the tercentenary session of the Harvard Divinity School at Cambridge, Massachusetts. In his address he outlined a five years' plan for

fostering better international relations and for campaigning against war, to be built around the sending of ambassadors at large to various parts of the world to speak in the interests of peace.

* * * *

The opening article in Mahatma Gandhi's weekly paper, *Harijan*, for May 23, was a memorial notice written by Gandhi himself, about Mary A. Chesley, an English Friend, who died at Kankhal, India, on May 15. Going to India in 1934 in order to serve that country through its villages, she changed her name to Tarabehn and adopted Indian costume and customs. In her will, written in Hindu, she left all her property to Gandhi.

* * * *

In the July issue of the *Wayfarer*, monthly publication of the Friends Home Service Committee and the Friends Service Council, England, appears an article by Helen Hawkins Harris, telling of the community center she and her husband, E. Sewell Harris, have been developing at Watling, England. A Wilmington, Ohio, Friend, Helen Hawkins is well known in Quaker circles in this country, where she served for a time as Executive Secretary of the Five Years Meeting Board of Young Friends Activities.

* * * *

William C. Allen of Denver, Colorado, veteran peace worker, and an occasional contributor to THE AMERICAN FRIEND, and his wife expect to sail soon for England. Later they will go to South Africa for religious service. Of this journey, which may develop into what will be for him a third trip around the world, William Allen writes: "My anticipated work will be to help the cause of internationalism, particularly in church life; also to visit missions and to engage in other activities which I hope will be serviceable on behalf of our Lord."

* * * *

William W. Comfort, President of Haverford College, has agreed to spend the first half of 1937 in France, where he will lecture on William Penn, John Woolman, Anthony Benezet and Stephen Grellet, as illustrations of ways in which Quaker testimonies have been put into practice. His itinerary will be sponsored by the American Friends Service Committee through its Committee of Award for Scholarships which administers a fund contributed especially for the support of such "traveling ambassadors" of good will.

Hugh W. Moore, financial secretary of the American Friends Service Committee, and Willard Jones, formerly head of the Friends School at Ram Allah, Palestine, and now a member of the staff of Westtown School, are travelling together in Europe, where Hugh Moore is visiting the Quaker Centres maintained co-operatively by the American Friends Service Committee and the British Friends Service Council. They have already spent some time at Friends House, London, at Woodbrooke School, England, and are, at present, visiting each of the four continental Centres—Paris, Berlin, Vienna, and Geneva. Later they hope to take part in the Work Camp at Marien-
thal.

* * * *

Samuel Lindley, for three years a student at Earlham College, and an attendant at the Union Street Meeting at Kokomo, Indiana, was the first exchange student to graduate from the University of Hawaii, from which he received the degree of Bachelor of Arts this year. On the eve of his senior college year, he was granted the exchange scholarship, whereby he went to Honolulu and Paul Shimizu, a native of Hawaii, and therefore an American citizen, enrolled in classes at Earlham. Both students were popular speakers on their respective campuses, and devoted much of their time to the promotion of student activities. "Sam" Lindley plans to remain in Hawaii indefinitely.

* * * *

Persons attending the sessions of Quarterly Meeting held late in June by Conservative Friends at their meeting-house at Poplar Ridge, New York, were given the rare privilege of meeting a granddaughter of Elizabeth Fry, a Mrs. Flaxsondale, in this country as an English delegate to the third Triennial Conference of Associated Country Women of the World held this Spring in Washington, D. C. While not herself a Friend, Mrs. Flaxsondale is interested in Quaker activities and when visiting Cornell University, asked the location of a "real Friends meeting." She was directed to the Conservative Meeting in Poplar Ridge, where, not disclosing her identity until meeting had "broke," she foregathered with Friends and displayed a small picture of her illustrious grandmother.

* * * *

Appreciative recognition of the worthwhile volunteer service generously rendered, over a period of several years, by Charles M. Woodman, who was one of the special lecturers at the sixteenth an-

nual Life Training Institute conducted by the State Y. M. C. A. at Lake Cobosseecontee, Winthrop, Maine, during the last week in June, has been voiced by Arthur A. Heald, Director of the Conference. In speaking of the outstanding contribution to the success of this gathering made by Charles Woodman in the course of his addresses on the Essentials of Christian Life, the Director mentioned specifically the continued interest manifested among the youthful campers in the faith and doctrines of the Society Charles Woodman represents.

* * * *

Susan Carter, a member of Middletown Meeting, Philadelphia Yearly Meeting, has been selected by the Women's Missionary Union to become its special missionary among the Indians. Partial support will be provided by the "Joy Fund" raised in memory of Eliza Armstrong Cox. A graduate of Earlham College in 1932, and a graduate nurse, Susan Carter brings to this service valuable training and experience. She will have supervision and chief responsibility for the student center opened last year at Wyandotte, Oklahoma, which offers a Christian home to Indian girls from isolated rural sections who want to attend the local high school. She will also cooperate in church and community activities with Russell and Vera Carter who have general charge of the work at Wyandotte.

* * * *

Leannah Hobson Williams of Crawfordsville, Indiana, well known Friends minister, whose forty years of pastoral work have included service in five Yearly Meetings, tells, in a recent letter, of the continued service she and her husband, Zeno Williams, are rendering in Western Yearly Meeting, and, more particularly, in Thorntown Quarter. This remarkable couple, seventy-five and seventy-six years old, drive twenty-seven miles to Bible School and "get there on time!" On a recent Sunday, when the thermometer stood at 100, they drove sixty miles to a meeting at which Leannah Williams gave two sermons. Since the death of Lewis E. Stout, she has taken over the work at Farmers Institute, where she preaches twice monthly. Other Sundays are generally occupied with speaking engagements at various meetings, sometimes near and sometimes far. Within the last few weeks, she has spoken at Kokomo and Sugar Plains Meetings and at a Community Church at Garfield. In commenting upon their activity, she writes, "We go just like folks forty years of age, and enjoy it as well." That this enjoyment is shared by the Friends to whom they minister is evidenced by the many and continued requests which come to them for service throughout the Quarterly and Yearly Meeting.

NEWS OF OUR MEETINGS

Members of the Missionary Society of the Amboy, Indiana, Meeting, entertained the Wabash, Indiana, Missionary Society on the afternoon of July 1 at the home of Ida Melton. The program included a devotional service led by Bessie Powell, and a welcome to the guests by Alice Larrison. Vocal solos by Ward Avery, acting pastor of the meeting, were enjoyed, and the lesson from the study book, "Toward a Christian America," was presented by Clara Hunt and Nora Douglass. Following the program, members of the hostess group escorted their guests to small tables on the lawn where appropriate games tested the players' acquaintance with the missionary outreach of Friends, and where refreshments were served.

* * * *

Rhode Island and Sandwich Quarterly Meeting, New England Yearly Meeting, was held at North Dartmouth, Massachusetts, on July 18. The scheduled meetings (Select, Worship, Discipline, and Suffering) were much enjoyed, as was also the noon-hour box luncheon, to which Friends of the larger body were welcomed.

* * * *

O. Vaughn Chamness, a missionary from Korea, spoke in the morning worship hour on June 28, to attenders at the First Friends Church, Whittier, California. . . . Whittier Friends have recently enjoyed the privilege of hearing several of the speakers of the Whittier International Relations Institute, both at the Institute and at various church gatherings.

* * * *

Frank J. Long has accepted the invitation of the local Monthly Meeting to remain as pastor of the Anderson, Indiana, Meeting for another year.

* * * *

The First Friends Church at Van Wert, Ohio, has extended to Oscar and Alice Trader, a unanimous invitation to continue their work as pastors during the coming year. . . . The meeting has been glad to welcome several week-end and Sunday guests whose presence and prayers, sermons and songs, have been helpful. Among these were the following from Indiana: Herbert Haldy, wife and daughter of South Marion; George and Christie Bird of Knightstown; Thomas Cox, wife and sister of Anderson; Leonard Thomas and wife of Marion; and Dwight Boice and wife of Akron, Ohio. . . . Attendance at the church services, while not large, is faithful, and represents a fair percentage of the membership. The meetinghouse was crowded at a recent week-day evening meeting devoted to a gospel service of song and sermon presented by the internationally known Cleveland Colored Quintette. At the conclusion of the pro-

gram, the singers voiced their appreciation of the cordial welcome given them by the meeting.

* * * *

New Castle, Indiana, Friends are glad to announce that Robert and Ardele Cope will again serve their meeting and live in their newly decorated parsonage. . . . A very successful Daily Vacation Bible School closed, June 28, with the children using the morning worship period for their commencement exercises. . . . Young Friends belonging to the Quaker Club financed their attendance at the Quaker Haven Conference by presenting a one-act play, given in cooperation with the Spiceland and Raysville young Friends. . . . The meeting appreciates the service rendered by members of the Young Quakers class which, during the past year, has sponsored the weekly church bulletin which is distributed each Sabbath morning.

* * * *

Cecil E. Haworth, for some time pastor of the Poplar Ridge, New York, Meeting has accepted an invitation to serve the Carthage, Indiana, Meeting. He will succeed James R. Furbay who begins, on September 1, his duties as pastor of First Friends, Marion, Indiana.

* * * *

From Pilot Grove Meeting, Illinois, comes a letter correcting a news item which appeared in our issue of July 9, in which it was stated that that meeting had decided not to rebuild its meetinghouse which had burned down last Fall. The item should have read thusly: While plans for rebuilding the Church have not materialized, the matter is still pending, and no final decision has been made as yet. The meeting, however, with the end of the year, discontinued the service of a full time pastor, and so Simon N. Hester is at liberty to accept other work.

* * * *

Dartmouth Monthly Meeting has arranged to hold a meeting for worship in the old meetinghouse at Apponegan-sett, Dartmouth, Massachusetts, on Sunday afternoon, July 26th, at three-thirty. Visitors are cordially invited.

* * * *

The Pennville, Indiana, Meeting, held rededication and homecoming services in their newly decorated meetinghouse Sunday, July 7. Alice Trader of Van Wert, Ohio, brought the message in the morning; the text she chose was the same as the one used by Thomas C. Brown of Western Yearly Meeting when he spoke at the dedication of the building twenty-five years ago. George Bird, a former pastor, preached in the afternoon service, in which Oscar Trader assisted very acceptably. The presence of Ira C. Johnson was very much appreciated. Although the day was warm, a

goodly number were in attendance during the day, and subscriptions to the expenses of the recent improvements were completed in the afternoon meeting.

WESTERN YOUNG FRIENDS CONFERENCE

In the Yearly Meetinghouse at Plainfield, Indiana, and on the beautiful grounds surrounding it was held, June 26 to 28, the annual Young Friends Conference of Western Yearly Meeting. The conference theme was "Young People and Modern Problems," or "How Can Today's Youth Most Effectively Serve God and This Generation Through the Church and Otherwise?"

Judge Fred G. Bale, for a number of years Judge of the Juvenile Court of Columbus, Ohio, who speaks out of this experience, and with a heart full of love for young people, gave searching addresses on these subjects: Personal Relations and Conduct; Recreations and Amusements; Choice of, and Objectives in, a Vocation or Life Work; Christian Citizenship; Building Christian Churches and Homes. Discussion groups following these speeches were led by Ruth Hawthorth, Ridgely, Illinois; Florence Lockwood, Indianapolis, Indiana; O. Herschel Folger, Indianapolis, Indiana; Furnas Trueblood, Plainfield, Indiana; Mabel L. Quigg, Crawfordville, Indiana. A question box, placed at the door, enabled the young people to present questions on which they wanted help.

Harry G. Rowe, a Baptist minister of Indianapolis, stirred up enthusiasm with his leading of pep songs at the banquet Saturday night, at which two hundred and fifty-nine were present. Carmel Quarterly Meeting, with twenty-nine present, had the largest representation, while Westfield was a close second, with twenty-eight in attendance.

Laurence T. Hadley, with his usual earnestness and sincerity, gave the two Sunday addresses: *Keep Thou this Man*, and *Keep Thou that Man*.

Edith Newlin of Plainfield, with her assistant, Betty Jones of Camby, and the pianist, Doris Revis of Westfield, did good work in the song services. Gladys Pray, Albert Hall, and the pastor, Furnas Trueblood, deserve special mention for their work in the hostess community.

In retrospect, it may be said that this Conference met the needs of today's youth, and that it helped them in facing the problems which confront them. At least, it seemed so to young Friends present at Plainfield throughout its sessions, and, as they separated on Sunday, they were thankful for the blessings of this year's Conference and hopeful in their expectation of an even better one next year.

MILDRED E. THOMAS.

Vermilion Grove, Illinois.

INDIANA YOUNG FRIENDS AT DEWART LAKE

The Young Friends Conference of Indiana Yearly Meeting, held June 29 to July 3, at Dewart Lake, was one with a purpose, and, in attendance, interest, opportunities, and results, excelled most previous ones. With the exception of Puget Sound Quarter, delegates were present from practically every section of the Yearly Meeting. Thanks to Theodore and Estella Foxworthy, a carload of six jolly persons drove down from Traverse City, three hundred miles away. Fraternal delegates welcomed to our Conference were Orville Cox, who spoke at one of the morning devotionals, and his wife from Western Yearly Meeting, and Burdette and Wayne Townsend of Wilmington Yearly Meeting. Here at this Quaker Camp, which has become a sacred spot to many, approximately two hundred persons studied, played, thought, and prayed together, and it is hoped that the inspiration of that fellowship will be felt, in the coming year, in all the meetings and localities there represented.

As last year, the Conference was organized into a training school, with four class hours in the forenoon. Credits were offered for each course, and a number of the students qualified for this recognition.

Youth Building a New World formed the basis of the first study period. Robert E. Cope directed one of the four sub-sections, that on Peace, while Errol T. Elliott led the discussion on Economic Relationships, S. Emily Parker that on Race Relations, and Carrie Davis that on Stewardship.

The theme of the second study hour was Christian Education. Edgar H. Stranahan taught a course on the subject of Improving Your Church School; William J. Sayers dealt fearlessly with the topic of Crime and its Prevention; Merle L. Davis led us in our study of World Fellowship, and Parvin W. Bond revealed the meaning of Church Membership.

The third division of classes was entitled the Friendly Message. In his survey of the Life of Christ, Edgar H. Stranahan gave the distinctive portraits of Jesus presented in each of the Gospels. Robert E. Cope, in cooperation with members of the class in Youth at Worship, outlined an entire worship service.

Cornelia Bond and Leslie D. Shaffer had charge of the Conference music and gave instruction in the history of hymns, the study of words, and the types of services which would lend themselves to various hymns. The group singing at the meal hours and at the Campfire programs was much enjoyed by all.

Howard C. Morgan of the Earlham College Faculty had charge of dramatics. In his work he stressed the objective—a

religious experience for everyone participating in the production of a religious play—which religious dramatization aims at, and in three evening services gave practical demonstration of his teaching through the presentation of the pageant, "The Hope of the World," a bit of Quaker history, "The King's Message," and a candle light service, "The Light Eternal."

Cecil Mills, who supervised recreational activities, brought to the Camp, in a house car and trailer, the most complete line of play equipment the Conference has ever enjoyed. During the hours assigned for sports, we were free to play such games as Ping Pong, Kick 'em, Checkers, Chess, Ring Toss, Quoits, Disk Tire Game, Softball, Archery, Volley Ball, Ga-o-the, and Rope Swing.

The entire group was divided into four Indian tribes which competed for honors on the recreational field, and in the evening Campfire programs, directed by Paul Little and Irvin Stegall, at which tribal stunts, songs, pageants, and readings were given. An encouraging consecration service was held on the closing night.

Other helpful services on the Conference program included the courses in Personal Religious Living directed for the boys by William Sayers and for the girls by Kate Stegall, and the vesper services held each evening on the hillside. Morning devotions were directed by Elizabeth Earl.

Bonnie McMains of Richmond gave an address on the Oxford Movement.

Among the persons who served the Conference in various capacities were Edna Fox, who was House Mother for the girls; Frank Chant, dormitory director for the boys; Chester McKean, who patrolled the camp grounds; Charles McCartney and Phil Hodgkin, life guards on the swimming beach; and M. Marie Cassell, who served as dean of the school. Edgar H. Stranahan, who has been one of the successful leaders at the Conference for several years, was given a farewell ovation on the closing day. The best wishes of the Conference attenders go with him as he begins his new work at Friends University.

M. MARIE CASSELL.

OHIO YOUNG FRIENDS IN ANNUAL SESSIONS

The eighth annual conference of young Friends of Ohio Yearly Meeting met on the evening of June 26, in a wooded valley near Salem, Ohio. As has been the practice the last few years, we had the conference in an informal camp, where, close to nature and God, we could develop a true spirit of fellowship.

Our very able leaders were Luther and Saretta Warren from Alliance, Ohio. Luther Warren is a Professor in Mount

Union College, and also served for some time with the American Friends Service Committee in France at the close of the World War.

The number attending ranged from twenty, who remained the entire week end, to the one hundred and forty present at the closing session on Sunday afternoon.

There were three major subjects of discussion: the liquor problem, world peace, and the ministry in our meetings. All of these topics were thoroughly explored, and in the course of the discussion hours many convictions, both personal and group, were formulated and programs for future activity outlined.

It is hoped that out of this conference we may all have received inspiration and guidance to go forth in the world with the ideal ever before us to make of ourselves living dynamos generating power for the advancement of God's kingdom in this world.

N. C. J. C. INSTITUTES TO STUDY HUMAN RELATIONS

Protestant, Catholic and Jewish leaders from all parts of the country will gather at three Institutes of Human Relations given this summer under the auspices of the National Conference of Jews and Christians. Well-known representatives of these three faiths will address attenders on current social-religious problems, and several speakers from abroad will be heard.

The first Institute will be held at Estes Park, Colorado, August 7 to 12, and the second at Lawrence College, Appleton, Wisconsin, August 30 to September 4, under the auspices of the Chicago Round Table of Jews and Christians. A special feature of the Appleton Institute will be the addresses on the contribution of the various faiths to present day society. Areas of difficulty in inter-faith relationships will be explored in special round table sessions, and a three-sided dialogue has been scheduled with Father J. Ahern, S. J., Weston College, Weston, Massachusetts, Rabbi Louis L. Mann, Chicago, and Dr. Everett R. Clinchy, Director of the National Conference of Jews and Christians, as participants.

The final Institute of the summer will be held at the Hotchkiss School, Lakeville, Connecticut, September 6 to 11. The general theme of the sessions will be "The Historical Development of Religious Values in the Nation." Methods of training the clergy, conducting the parish or congregation, religious instruction and community cooperation, will be discussed by distinguished Protestant, Catholic and Jewish leaders. In addition, the issues presented to organized religion by various movements will be considered by eminent representatives of the various faiths.

QUAKER
EST. 1893

GEORGE COLLEGE SCHOOL PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Applications for entrance in Ninth Month can still be considered and names placed on the waiting list. Friends children will be given preference up to Eighth Month 15th. The Senior Class is full. A few more boys could be added to the Junior Class.

GEORGE A. WALTON, *Principal*, Box 351, George School, Pennsylvania.

BIRTHS

KENDALL—To John A. and Virginia Maltern Kendall, Danville, Indiana, June 19, 1936, a son, John Richard.

PUCKETT—To Guy and Esther Puckett, Tucson, Arizona, May 5, 1936, a son, Norman Guy.

MARRIAGES

CHASE-FOSTER—At the home of the bride, Lynn, Massachusetts, June 17, 1936, Corrine Helen Chase to Roland Warren Foster. A. Edward Kelsey, minister.

LAMPMAN-FIELDS—At the Friends Church, Marshalltown, Iowa, June 10, 1936, Kathryn Fields to Charles Lampman, a student at Wheaton College who is preparing to enter the Friends ministry.

LEWIS-HALL—At Marshalltown, Iowa, April 14, 1936, Luella Hall and George Lewis.

LINDQUIST-COLE—At Salem, New Hampshire, June 27, 1936, Laura Lindquist to Sydney Cole, both of Lynn, Massachusetts.

MARLAND-KINGSTON—At Waterbury, Connecticut, June 27, 1936, Gertrude Olive Marland of Platt's Mills, Naugatuck, Connecticut, to Walter Eldon Kingston of Lynn, Massachusetts.

SIMSON-SPINNEY—At the Silsbee Street Meetinghouse, Lynn, Massachusetts, June 7, 1936, Ethel Hatch Simson to Clayton Whitfield Spinney, after the manner of Friends.

SMITH-JOHNSON—At Greensboro, North Carolina, May 15, 1936, Christine Johnson of Rowland, North Carolina, to J. Addison Smith of Greensboro, son of the late William H. and Maggie Hockett Smith. Milo S. Hinckle, minister.

DEATHS

CHAFFIN—At his home in Fort Wayne, Indiana, June 14, 1936, Fred Chaffin, aged forty-eight years. The son of Lee and Mary Osborn Chaffin, he was a lifelong member of the Union Street Meeting in Kokomo, Indiana, and was particularly devoted to the beliefs of Friends. The widow and two children survive.

DAVIS—At the home of his daughter, Minnie Price, on June 17, 1936, Charles Davis, in his ninety-first year. He became a Christian in early life, was a Friend by inner conviction, and was a charter member of the Middle Point Meeting. When this meeting was moved to Van Wert, Ohio, he became a member of First Friends there. He was actively engaged in the work of the church, filling such

positions of trust as Bible School teacher, Elder, Overseer, and Trustee. The funeral, held in the Van Wert Meetinghouse, was largely attended. Oscar H. and Alice Trader, pastors, and George Bird of Knightstown, conducted the services.

GRANTHAM—At his home in Fork Township, Wayne County, near Goldsboro, North Carolina, March 23, 1936, William U. Grantham, aged eighty-five years. Converted in early manhood, he served for fifty-three years as a Friends minister. He was a charter member of the Oakland Meeting which he helped establish in 1883. He is survived by eight children, forty-five grandchildren, and thirty-six great-grandchildren. Funeral services were held at the Oakland Meetinghouse in charge of Calvin L. Gregory, John S. Moore and Elbert D. Newlin, with interment in the family burying-ground nearby.

JOHNSON—At Oak Ridge, North Carolina, June 14, 1936, Notre M. Johnson, aged sixty years. She was born in the Hillsdale community, the daughter of T. L. and Mary Jane Johnson, and received her education at Guilford College and at the Woman's College in Greensboro. At sixteen, she began her life work as a teacher, a profession in which she was to be very successful. Interested not only in those directly under her supervision, she was anxious that an opportunity for education be given to all, and was active in lending aid to girls, both financially and through her words of encouragement. She was a member of the Advisory Committee of Guilford College, and for eighteen years was Principal of the Oak Ridge Public School, a position she held at the time of her death. She was active in the work of the W. C. T. U., the Woman's Club, and other projects for community betterment, and her contributions will be missed. Funeral services, at the home of D. L. Donnell and wife, with whom she had made her home for several years, were conducted by Joseph Peele of Guilford College and by Milo S. Hinckle, pastor of the Greensboro Meeting, of which she was a member. Interment was at Hillsdale.

KENWORTHY—At his home in Denver, Colorado, June 24, 1936, Louis Estes Kenworthy, son of Isaac and Abigail Kenworthy.

KERSEY—At her home in Bloomington, Indiana, June 30, 1936, Ruth Kersey, aged eighty-nine years. The husband, Charles Kersey, and her daughter, June Coffin, survive. She had served as an Elder in Bloomington Monthly Meeting for years, and was most highly respected by the entire community.

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Funeral services were held from the meetinghouse with the pastor, Lyman G. Cosand, in charge.

LOOKOUT—At a hospital in Oklahoma City, Oklahoma, June 22, 1936, Mary Lookout, one of the most active and capable workers in the Osage Friends group. She was the wife of Fred Lookout, also an active leader in the Hominy Meeting, who is the son of Chief Lookout, three times elected chief of the Osage Indians. Mary Lookout joined the church about four years ago, and by her earnest effort to be a good Sunday School teacher and her cooperation in various activities of the church gave evidence of the sincerity of her purpose to be a Christian.

LYON—At her home near Hesper, Iowa, June 30, 1936, Mary Francena Lyon, aged sixty-eight years. The daughter of Amasa and Caroline Lyon, she was born September 5, 1867, on a farm near Hillsboro, Vernon County, Wisconsin. When she was a small girl, her parents moved to a farm near Valton, Wisconsin, where she grew to womanhood. On January 12, 1899, she was married to Alvin Hawks, and moved with him to their farm, southwest of Hesper, Iowa. To them were born a son and two daughters, who, with their father, survive. At an early age she became a Christian. She belonged to the Friends Church at Hesper, and was a valued member of its pastoral board. In her life she exemplified the responsibility which she felt a Christian owed to God and his fellowmen. Funeral

services were held in the Friends meetinghouse at Hesper.

STOUT—At Greensboro, North Carolina, June 8, 1936, Enoch Lewis Stout. He was born in Randolph County, North Carolina, January 16, 1869, the son of William and Hannah Davis Stout. On November 9, 1892 he was married to Anna Jarrell of Greensboro. Four of their children survive. He was a loyal member of and faithful attendee at Greensboro Monthly Meeting, which he served for many years as Overseer. The quiet slipping away of this gentle soul was surely a fitting end to a life that was ever kind and thoughtful of others, a life without noise and show, yet ever ready to stand firmly for the right.

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NOTICE

Western Yearly Meeting visitors wishing hospitality please address Alice Hampton, Plainfield, Indiana, chairman of the Hospitality Committee.

NOTICE

Friends visiting New York City find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church, all transportation. Mary A. Fowkes, 454 Riverside Drive. Telephone Monument 2-4247.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Subscription Price \$1.50 per Year
Foreign, 50 Cents Extra

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Richmond, Indiana

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Bible School, 9:00 a. m. Meeting for worship, 10:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone GALLup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

SCHEDULE OF YEARLY MEETINGS FOR 1936

(With name and address of Clerk)

NORTH CAROLINA—August 4 to 8, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

WILMINGTON—August 17 to 23, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

WESTERN—August 18 to 23, Plainfield, Indiana; Albert L. Copeland, Mooreville, Indiana.

IOWA—August 25 to 30, Oskaloosa, Iowa; Percy M. Thomas, 615 East 13th Street, Des Moines, Iowa.

OHIO—August 25 to August 30, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 23 to 27, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

KANSAS—October 13 to 18, Wichita, Kansas, Frank C. Brown, Haviland, Kansas.

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